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Jesus said to him, I am the real and living way: no one comes to the Father except by me.—*John 14.6* (Moffatt).

RELIGIOUS THOUGHT AND ACTIVITY.

Thirty nations are represented among the **200 foreign students** now in attendance at Columbia University.

The "Presbyterian Banner" of Pittsburgh recently marked its continuous issue as a religious weekly for 110 years by a special anniversary number of appropriate interest.

"Making Money Immortal" is the catchy and meaningful caption of an advertisement of the Ministers' and Missionaries' Benefit Board of the Northern Baptist Convention, calling for gifts and legacies.

Out of the 600 Negro girls in **Spelman Seminary** the past year, only three were not yet professing Christians. This tells the story of the religious life at Spelman more eloquently than any words could do.

"I let you loose, George, on the great continent of America. Publish your message in the open face of the sun, and do all the good you can!"

These classic words, written by John Wesley to George Shadford as the latter sailed for America in 1773, have been the great **charter of Methodism on this continent.**

In the fall of this year there will open in Dallas, Texas, a new Bible Seminary, to be called **The Evangelical Theological College,** under the presidency of Lewis Sperry Chafer. Plans for the organization have been under way for some three years, and after much prayer and consultation with Bible teachers and Christian business men, they have reached their fruition in the organization and incorporation of the Evangelical Theological College.

In these days, when all religious bodies are lamenting the **scarcity of candidates for ordination,** every one of us can readily join in a new American collect:

"O Almighty God, who hast committed to the hands of men the ministry of reconciliation: we humbly beseech thee by the inspiration of thy Holy Spirit to put it into the hearts of many to offer themselves for that ministry, that thereby mankind may be drawn to thy blessed kingdom, through Jesus Christ our Lord! Amen."

The Kennedy School of Missions of Hartford, Conn., announces that Prof. Ananikian sailed last December for Egypt, and has spent the intervening months in that country and in Palestine and Syria. He has not only been securing manuscripts of value for the Muhammadan department of the school, but he has been getting into touch with the latest developments in those centers of Islam.

Prof. Worrell has resigned from his work at Columbia University and will devote his entire time to the work in phonetics and the development of linguistic courses bearing upon the Muhammadan field.

The publicity committee of the **World's Fundamental Association** sends a printed statement of the deepest conviction felt at

the 6th annual convention of that association that we are on the eve of a great spiritual awakening. Periodical revivals are God's usual method of calling a sinning and sorrowing world to righteousness and peace, they say, and judging by world conditions another revival is about due. They consider that a revival will cure all the ills and evils in church and state and person.

The W. P. Blessing Co., of Chicago, announces the early publication of **"The Millennium Bible,"** a complete commentary on all Scripture passages relating to our Lord's return, by Evangelist W. E. Biederwolf.

It is advertised not as a premillennial Bible, nor as a post-millennial Bible, but as giving in a concise popular, yet exhaustive way the evidence on both sides as found in every verse and chapter and book bearing on the second coming of Christ. The reader is supposed to arrive at his own decisions regarding disputed attitudes.

The new elected **Cardinal Mundelein** had a great reception when he reached Chicago, and he made a speech which it was generally agreed was a very good speech indeed. This is what he had to say about Americanism:

"The Lord surely must have some great mission in store for a people with whose formation he has taken so much care as with this nation of ours. And now comes our duty, yours and mine, to keep that people one and undivided; to keep it far from alien influences, and shield it against foreign propaganda; to repel from our midst those who would split up in parts, who would halt our progress, who would hamper our mission for the peace, the happiness, and the real prosperity of our people and our country."

A summary made by Rev. Charles E. Burton, the secretary, of the annual report of the **Congregational churches in the United States,** shows a notable tendency towards "fewer churches, but better." The denomination reports a loss of 110 churches, but an increase of 3322 members. The average membership per church, taking the country over, increased from 147 per church to over 150 members per church. This is accounted for by three reasons:

First, the concentration of population in cities from the country, thus making the continuance of rural churches impossible;

Second, the wide use of the automobile, allowing many country dwellers to go to the town church;

Third, the growing spirit of church union or federation, which brings about the union of two or more small churches of various denominations into one strong church.

All this movement is for the good, and Congregationalists are most willing to enter into any plan which will bring about better churches. During the year just closed 33 new churches were organized and 143 were closed or merged into churches of other denominations.

Additions to the rolls number 63,680 new members, 37,305 of these being on confession of faith and the rest by letter from other churches of all denominations.

The Council of the Outline of Christianity is the title of a new enterprize recently organized in New York to promote the study of Christian development from the time of Christ to the present day, and to determine the essentials of Christian civilization in its broad and simple outline. The results of the inquiry, when formulated under the supervision of an Interdenominational Board, are to be disseminated promptly by publication and by means of a lecture campaign in a chain of principal cities.

The Council of the Outline had its origin at an informal luncheon held at City Club, New York. It is composed of representative men and women drawn together by the feeling that the present controversial discussion which is occupying so much of the field of Christian energies calls for a statement of facts in respect to the whole Christian movement which shall be so sound in scholarship, impartial in utterance, and popular in presentation as to command general assent and attention.

Christian Literature for Pioneers.

A recent paragraph about the tremendous need of Christian literature in pioneer fields in the West and Northwest, because of the lack of ordinary church privileges, led many of our readers to ask for further information. The following letter from Mr. William Norton, manager of the Bible

A group of isolated young people, mostly Mormon, on the pioneer frontier of western Wyoming. Through gospel stories they may be reached with the message of life.

Institute Colportage Association of Chicago, will answer these queries in part:

"One of our own representatives—one of our office staff,—has made two trips to the West and Northwest, covering states like Northern Michigan, Minnesota, North Dakota, Montana, Wyoming, Idaho, etc., trips covering several weeks each, and tours of investigation that took him 40 or so miles away from the railroads. In some places he was guided by the missionaries already on the field, in others, where there were Christian workers at all, he secured information or direction from such. Many persons were interviewed, small group meetings held, and photographs taken.

"At the present time this same representative is on a three or four weeks' trip to the Ozark Mountain region of Missouri and Arkansas, and letters from him indicate an almost unbelievable lack of the knowledge of the simple gospel. We have been for years in touch with Christian workers in these states who have aided us very largely in the distribution of the literature, and where no Christian worker (as such) can be located at all we frequently invite the coöperation of the public school teachers in these sparsely settled parts and mountain regions. However, the books only go where there is found to be a real need and a real willingness to coöperate in the distribution of the literature."

To Benefit Immigrants.

The New York Bible Society has a plan for giving a knowledge of the Bible to the immigrants and to aliens throughout our country; a plan that they believe will do much to quiet social unrest and disarm the spirit of rebellion that grows out of unbelief. The immigrants desire as quickly as possible to learn English. Practically no efforts have been made to teach English to the foreign-born until recently.

The simplest and finest plan by which the immigrant can learn English is to furnish him with portions of the Bible printed in two languages, in parallel pages or columns, his own native language and English.

For illustration, the Bohemian will be given the Gospel of John in Bohemian and English, each language parallel with the other, page for page. The Italian will be given Italian and English, the Russian, Russian and English, and so on. Each one eager to learn English will read every line and word on every page. He will learn too from a Book that contains the best and purest English, for as President Coolidge says "the classic of all classics is the Bible." To promote the learning of English by the foreign-born is real patriotic and Americanization work.

And further, in studying the Bible printed thus in two languages, English and his native tongue, the immigrant will learn of the laws, moral standards and ideals which are the basis of America and American institutions. The principles of the Bible are interwoven and entwined with our whole social and national life, and the reading of it for the sake of learning English will make for good citizenship as well as noble Christian character.

The hope of our country is the Bible. In the words of Andrew Jackson, "it is the rock on which our Republic rests." The solution of the immigration problem is the Bible.

"A large fund will be required to provide portions of the Bible in two languages for the many nationalities among us. May we have your prayers for the carrying out of this plan?"

WORLD SUNDAY SCHOOL CONVENTION.

Fifty-two countries sent 2810 delegates to the World's Ninth Sunday School Convention at Glasgow, Scotland, last June. Forty-two denominations were represented, and ninety missionaries were among the delegates.

It was a larger convention in point of representation than any of its predecessors, and notable in the series for the character of its constructive planning.

The convention theme, "Jesus Christ for the Healing of the Nations," provided for an exaltation of Jesus and an emphasis on his program that inspired speakers and hearers as well.

Emphasis was placed upon the need for Sunday school leadership. "The convention is of the opinion that the time is ripe for a forward movement for religious education through the Sunday school. To this end trained and efficient leadership is of vital importance. It strongly recommends that a theoretical and practical course in religious education be included in the training of candidates alike for the ministry at home and on the mission field. It welcomes the increasing success of those colleges set apart for religious education, commends the opportunity they offer for training in Sunday school leadership, and rejoices in the establishment of colleges for the better equipment of an indigenous leadership in the mission field."

The immediate programme was defined thus: "This convention expresses its deliberate judgment that in the Sunday school and its auxiliaries the church of God possesses its most effective instrument for world evangelization. It therefore earnestly recommends an immediate advance along the whole line, especially by the steady recruiting of unreached children and young people, and of fresh teachers; the promotion of leadership and teacher training; the supply of lesson courses to meet the needs of each field; the provision of more adequate buildings and equipment; the development of instruction and auxiliaries; and the stimulation of missionary enterprizes and other Christian activities."

On the subject of lessons for the Sunday schools of the world the conference recommended that a committee of seven be chosen to make a comprehensive study of the lesson syllabi throughout the world, and to devise plans, to be reported to the Association through its executive committee, whereby the Association may contribute most effectively to the development of adequate curricula in the various fields; and that this committee be empowered to choose the personnel of a Lesson Commission of not more than three persons, qualified by experience, to visit certain fields, if found necessary, in the interests of this inquiry.

On the topic of the extension of Christian education the conference urged the strengthening of Sunday schools already in operation as the best agencies of the churches for the extension of religious education; the establishment of new Sunday schools as rapidly as possible, consistent with the availability of efficient lay leadership; and where the need is apparent and resources permit, the use of the vacation and week-day church schools as valuable means of extending the cause of religious education.

The closing session of the convention was addressed by Dr. Floyd W. Tomkins of Philadelphia and Dr. F. B. Meyer of London on the themes "The All-Sufficient Christ" and "The Lordship of Christ."

The statistics giving the totals for the Sunday school membership of the world are still being compiled. The following figures are to be revised as later returns are obtained:

Grand Divisions	Sunday Schools	Officers and Teachers	Pupils	Total Membership
North America,	195,343	2,459,799	17,510,830	19,970,629
Central America,	361	1,781	16,580	18,361
South America,	2,439	11,533	122,134	133,667
West Indies,	1,838	17,080	153,723	170,803
Europe,	83,336	806,830	8,293,170	9,100,000
Asia,	34,037	67,994	1,496,481	1,564,475
Africa,	12,944	63,380	706,187	769,567
Malaysia,	1,187	5,813	74,591	80,404
Oceania,	15,516	85,982	783,723	869,705
Grand Total,	347,001	3,520,192	29,157,419	32,677,611

The total reported at Zurich in 1913 was 30,015,037, and at Tokio in 1920, 30,296,531.

Invitations for the tenth convention, to be held in 1928, were received from Sydney, Australia; Buenos Aires, Argentina; São Paulo, Brazil; and Los Angeles, California. The Committee on Place of Meeting voted in favor of Los Angeles, and Los Angeles was chosen by the executive committee.

COMING EVENTS.

The American Red Cross Roll Call, to enrol members for 1925, has been set as usual from Armistice Day to Thanksgiving, November 11-27.

"Our membership this year is well over three and a quarter millions, with an additional Junior membership of five and a half millions. Our service is increasing. It is daily proving its value. Increase in membership is essential to its proper development."

December 7 has been claimed as **International Golden Rule Sunday** by the Near East Relief. At least 20 countries will participate, and indorsement by the League of Nations is expected. Aid for child welfare and orphanage work in the Near East will again be sought.

OTHER LANDS.

Another important recent election in France of international significance as well as of great national importance was the choice of **Edouard Herriott** for the premiership. Herriott is president of "La Ligue Nationale Contre l'Alcoolisme." A premier who is head of the nation's dry forces means something to France. Although his selection does not mean immediate legislation looking to a dry France, it does mean a big increase in prohibition agitation.

Consistency seems to be regarded as an accepted virtue in **Turkey** with reference to the separation of church and state. The "Missionary Herald" quotes Mustapha Kemal Pasha as follows:

"The calif had no place in a republic. The temporal power which was attached to his religious office stood always in the way of progress. For example, when it was decided that women should not be forced to wear a veil, the calif objected. Again, it was impossible to prohibit polygamy when the calif had more than one wife. In order to separate once and for all the new state from the old religion, Abdul Medjid had to be ousted. As good republicans, the Turks recognized no authority higher than the Constitution. As good Moslems, they would continue to reverence the leader of their faith."

Mustapha, the "Herald" says, went on to explain that Turkey had become overridden with special privileges granted to religionists, —patriarchs, archbishops, missionaries, etc., —and that it is now intended to abolish all religious prerogatives in temporal offices. The calif was no exception.

Mohammedans seem to have no active head at the present time, but the "Missionary Herald" says that the Moslem ulemas and leaders of Cairo recently met, under the auspices of the grand chancellor of the Al Azhar University and the president of the Islamic Theological Institute, to consider the situation in regard to the caliphate. The conference declared Abdul Medjid, the deposed calif, no longer qualified for the office. It was voted to convene an Islamic congress, in which all Moslem nations should be represented, in order to consider who should be appointed calif, such a congress to be held in Cairo at the Al Azhar University in March, 1925.

Religious Conditions in Scotland.

Scotland is probably more attached to organized Christianity than England and Wales. Recently published statistics, however, give serious cause for anxiety.

Thirty-six and a half per cent of the people are outside the churches. The Communicants of the Church of Scotland represent more than one-quarter the entire adult population, and those of the United Free Church 18 per cent. While the adult population has grown in 20 years by more than seven per cent, the communicant rolls of the two great Scottish churches have increased by less than five per cent. In twenty years the Roman Catholic population has increased from something more than eight to twelve and one-third per cent of the total population, and this increase is almost entirely due to immigration. The two great churches in Scotland have increased in 40 years by 34 per cent, whereas the adult population has increased by 49 per cent.

On the other hand, it is good to learn that during the four years, 1919-22, the churches have enrolled more young communicants than in any previous four years of their history, and the proportion of these young communicants to the general growth of adult population bears the high percentage of 56 as against about 52 ten years ago.

The drain of emigration tells heavily on the churches, while the slum-dweller and the non-Scottish multiply in the land. In those centers where the Roman Catholic immigrants have settled, their influence has been exercised to the disintegration of Scottish Sunday observance, and has given rise to many social and religious anxieties.

Scotland is alive to the dangers it has to face, and the debates in the Assemblies prove the wide-awakeness of the leaders and their determination to do all in their power to maintain high spiritual standards among the people.

The Case of Malta.

If Protestantism in Malta is to survive, some means must be found to make effective Clause 56 of the Constitution, which provides for religious liberty for all classes and creeds on the Island. At the present moment there is a fierce persecution of the small band of Maltese evangelicals. Several of these have been assaulted, and police protection has had to be sought. The persecution even descends to charges that the Malta evangelicals are responsible for the introduction to the Island of transparent pictures of the Virgin, which when held up to the light exhibit an indecent picture. These pictures have been distributed, but the source and the object are only too apparent.

There is apparently no hope of protection from the local government, which, of course, is Maltese and Roman Catholic. The Minister of Education is a Catholic priest, who publicly in Parliament taunted the editor of the "Malta Chronicle" for including in his paper a notice of the Sunday services in the Protestant churches. Few of the local Protestant clergy or ministers show any sympathy with the Maltese Protestants, and the fact that Malta is under the British government is apparently a disadvantage, as no sympathy is shown them in their difficult position, and religious freedom is not enforced. Civil marriage does not exist in Malta, and we have recent information concerning the flat refusal of the Roman Catholic archbishop to permit the marriage of a Maltese Protestant, permission for which had to be sought, and was obtained, from the late governor of the Island.

The great need of the moment is for suitable mission premises on the Island to serve as a permanent headquarters from which intensive work can proceed without molestation from Roman Catholic landlords, who appear to threaten all Maltese Protestants living in hired houses or apartments.

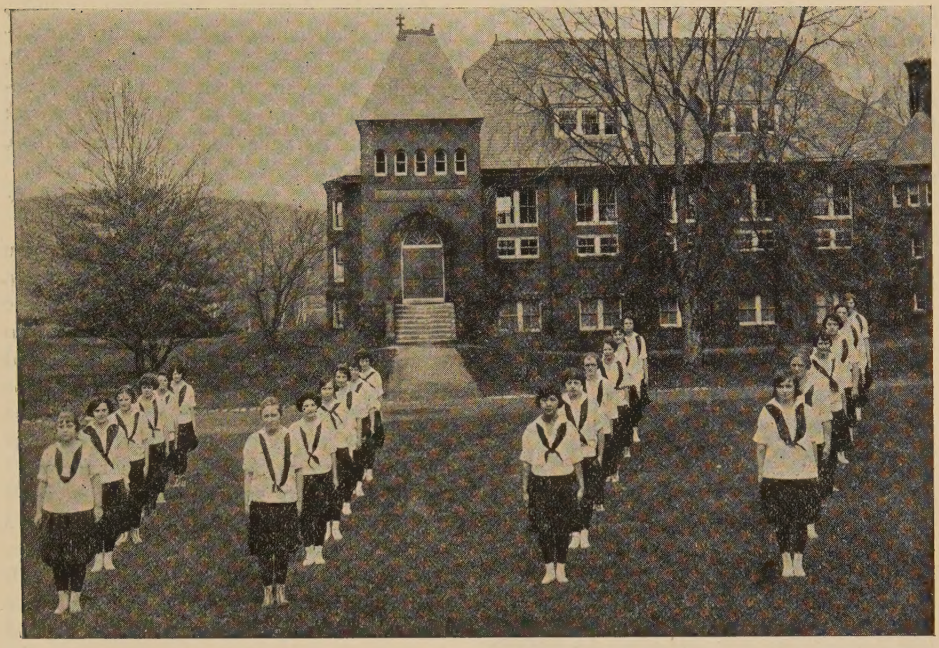
Our readers will understand that the situation on Malta is a very serious one; in fact, it is a scandal, and calls for investigation by the Colonial Secretary or a Parliamentary committee, in order that something may be done to give to Maltese evangelicals and Protestants protection and the rights of full religious liberty enjoyed by Roman Catholics within the British Empire.—"Evangelical Christendom."

How Norway Was Christianized.

The celebration this past summer of the 900th anniversary of the Christianizing of Norway discloses one of history's fascinating stories of the radical changing of a whole people's beliefs and ways of life by a few strong men, says a bulletin from the Washington, D. C., headquarters of the National Geographic Society.

From early times the Norwegians were seafarers by force of geographic and economic environment. The waters of their Atlantic coast were open all winter, and thronged with fish. The forests afforded excellent material for boat-building. All factors urged them seaward, and they followed the line of least resistance. Fishing probably was their earliest sea interest, but in the ninth and tenth centuries A. D. they forsook fishing to become pirates. And through piracy, strangely, they gained Christianity.

These Vikings became the scourge of Europe, going in great fleets of galleys to sack the coasts of the more southerly countries where a considerable degree of prosperity had been reached. They were heathens, sacrificing to Thor and Woden, and propitiating the sun and natural forces. But through contact with the people of the



Demonstration class at Northfield Seminary. The gymnasium is in the background.

South those Norwegians who left home saw a superior culture and a higher religion which shook somewhat their old beliefs. The sons of the greatest leader in Norway all served their apprenticeship as warriors on the Viking expeditions to the south. One of them, Olav Tryggvason, who was to be one of the greatest of Norwegian kings, grew up almost wholly away from home, taking part in one expedition after another against the coasts of Friesland, France, England, and the smaller islands around Britain. A religious hermit whom Olav is said to have met on one of the Scilly Islands converted him to Christianity and baptized him.

Adopting the religion of the English did not prevent Olav from leading an expedition that almost captured London in 994. The English king, Æthelred, invited Olav to his palace to negotiate a treaty. When he went he was confirmed as a Christian by the bishop of Winchester, and agreed never to attack England again.

From this time Olav determined to gain the throne of a united Norway and give to his people the religion and culture that he admired in the South. His was the introduction of Christianity into Norway, but his methods were largely colored by compulsion, so that the later date of the legal establishment of the faith is that on which the present Norwegian celebration is based.

An example of what this virile early Norwegian's methods were to be came on his journey to Norway when he stopped at the Faroe Islands. Like the Mohammedans propagating their faith by the sword, he forced the jarl of the islands to acknowledge his overlordship, and he and his subjects to be baptized en masse.

In Norway Olav was received with acclamation because of his military exploits, and crowned king. Immediately he began proving himself an accomplished politician in achieving his aims. In each community he bestowed gifts and lands on the local aristocrats in return for their acceptance of Christianity. After the leaders adopted the faith their subjects usually followed. Olav banished active opponents of the new régime. Into numerous communities whose leaders were opposed to his innovations he marched with a strong force of soldiers, summoned the jarls before him, and gave them the option of armed conflict or baptism. Most of them chose the latter. Temples of the old Asa faith were systematically destroyed.

Soon Norway was nominally and superficially Christian, but on Olav's death in battle the kingdom was dismembered and in

most parts of the country paganism was revived.

Another Olav,—Olav Haralsson,—also a product of Southern raids and a Christian, reunited Norway under one king in 1016, and took up anew the task of making the country Christian. His methods were not so overbearing as the former Olav's, but force was not entirely lacking. From his accession until 1023 he reintroduced the faith into one region after another. Finally in 1024 he had drawn up and adopted a church code making the Christian faith official. It is the anniversary of this act which Norway has been celebrating.

A Funny Thing about Girls.

MISS FRANCES L. GARSIDE.

A girl has a lasting memory about everything connected with her school days. There is filed away in the cubby holes of her mind definite things about her schoolmates, going back as far as her slate age. She may not be conscious of this herself, but almost every day something happens to remind her of some one with whom she once went to school.

Now boys are not like that.

So, it would seem, every impression a schoolmate makes on a girl in school is stamped in indelible ink, and that impression (call it influence, to suit this purpose,) affects her relations with that and other girls in later life.

That is why the mixing together of girls of so many nationalities in certain places on the globe promises interesting results in the thinking of these girls when grown to womanhood.

There are 200 members of a recreation club in **Constantinople,** all girls of the impressionable age. These 200 girls represent nine nationalities: Armenians, Greeks, Turks, Russians, Bulgarians, Jews, Belgians, French and Americans. It is worthy of attention that they are members of a RECREATION club.

Nine nationalities in a membership of two hundred is amazing, but not so amazing as the story that comes from **Rio de Janeiro.** Here there is a club of 910 members with twenty-eight nationalities. If you were suddenly put to it, could you name twenty-eight countries?

Here is the list as given by the members themselves upon enrolment:

Argentine, Austrian, Australian, German, Belgian, Bolivian, Chilian, Cuban, Czecho-Slovakian, Danish, Egyptian, Spanish, Scotch, Mexican, French, Dutch, Hungarian, English, Irish, Italian, North American, Paraguayan, Peruvian, Polish, Russian, Swiss, Swedish and Uruguayan.

The girls of these twenty-eight nationalities also belong to a RECREATION club.

Now, it is a well attested fact that you can't hate those you play with, or, reversely, you can't play with those you hate. These girls are therefore forming friendships in the impressionable time of their lives that will last till the end of their days. Time may dim the memories of the friend of a play day, but it is a memory that will never fade entirely, nor become one of enmity.

It is upon this well known characteristic of human nature that the Young Women's Christian Association is basing its hopes that the women of another generation will have formed friendships in their school days that will preclude the possibility of war. It is through its centers in foreign lands (the two named are among them,) that girls are becoming firm and understanding friends with girls of an alien race. In the Y. W. C. A. center in Constantinople, for instance, Armenians and Turkish girls join in the same games, study over the same books, and wander through the rooms and grounds with their arms intertwined in the fashion of girls the world over.

CURRENT THOUGHT.

I have no word to say against education, against refinement, against culture, against the uplifting of men in all these ways; but I want to say this to you, that out of the deep darkness of true materialism nothing will lift a man, a nation, a race, but the cross of the world's Redeemer. **Wherever the cross comes,** and men come to it and to him who there hung, they find the dynamic that uplifts, the healing for wounds, liberty for slavery.—G. Campbell Morgan.

A Christian who is not really in heart and will **a missionary** is not a Christian at all. Missionary effort is not a specialty of a few Christians, though, like every other part of Christian life, it has its special organs. It is an essential, never to be forgotten part of all true Christian

living and thinking and prayer. . . . . Come, then, O breath of the divine Spirit, and breathe upon the dead bones of the Christian churches that forget that they are evangelists of the nations, that they may live and stand upon their feet, an exceeding great army, an army with banners!—Bishop Gore.

Unrestricted liberty is a dangerous thing. This is an all-important lesson for teachers and preachers to impress.

Jesus of Nazareth was a great lover of freedom. He looked on humanity and saw slaves to appetite, passion and sordid aims. His great ambition was to set such free. "Ye shall know the truth, and the truth shall make you free," he said. "If the Son therefore shall make you free, ye shall be free indeed."

If you have the right spirit within you, constraint will come from within. We never are free till we do the thing because it is the right thing. I am free from all the policemen in this city, and can look them all in the face. But when I spoke to a man in my study recently of places he would pass going down Broadway, he answered, "I'm not going down Broadway!" He had a certain record, and even though he was an American citizen he couldn't walk down Broadway. It is always so when we have not lived as we should. Only as we do God's will and are fair to our fellowmen can we really act just as we wish.

As taught by Jesus of Nazareth, the larger liberty comes only through doing the things that God wants done. May God give us the freedom of his Son so that we may have his joy, his power!—Dr. Charles E. Jefferson.

What Rome is to the Catholic, what Mecca is to the Moslem, Jerusalem in a similar sense will become to the Jew. It is folly to enter into argument with those who charge that the places sacred to Christians and Arabs would be desecrated by establishing **a Jewish homeland in Palestine.** The Jew never in the past, nor will he in the future, lay hand upon any spot sacred to the adherents of any other faith. And it is one of the fundamental principles of the Zionists that the sacred shrines of the Christians and Moslems in Palestine be guarded with as much care as those held dear to the Jews.

Any Jew who wilfully hinders the movement to rebuild the Jewish homeland is injuring his people and his faith. Any Jew who remains aloof from the movement at this critical period in our history lays himself open to the charge of indifference to the fate of a large part of Israel. For many years I have been a reform rabbi. I have stood aloof from Zionism, but now after this visit to Palestine, I realize that a Jewish homeland should be built up which will be the spiritual center of the Jewish people. And I am determined after what I have seen in Palestine, and realizing its portentous significance, to devote the remainder of my life to the restoration of the ancient glory of our people.

Palestine was once the Promised Land, flowing with milk and honey. It is today the land of promise, already rich enough in achievements, due to the persistent endeavors of the Palestine Foundation Fund and other laudable organizations, to justify the most radiant hopes of the lovers of Zion and the sure expectations of Great Britain and the League of Nations. Some may still call these hopes chimerical dreams, but let me here set it down, without malice or boast, that at the present juncture of Palestine restoration all sneers at Zionist dreams, ideals and performances are but the swan song of die-hard opponents.—Rabbi Joseph Silverman.

"Loyalty to Christ" Not Enough.

Rev. Edwin E. Calverley.

Modernists are trying to replace the old standards of Christianity with new watchwords. "Loyalty to Christ" is a favorite claim they make for themselves. They say it is a sufficient profession for admission into the Christian communion. But loyalty to Christ is not a sufficient standard because it does not make clear what one believes about Christ.

The Mohammedans have a place for Christ in their religion. With them Isa al-Masih (Jesus the Christ) is a prophet, born of the Virgin Mary, preserved from sin, ascended alive into the sky, highly regarded in this world and the next. And it is out of loyalty to the inadequate Koran conception of Christ that Mohammedans today refuse to become Christians.

Christian Scientists are expected to be loyal to Mrs. Eddy's perverted instruction about Christ.

Loyalty is entirely commendable as a virtue only when it is connected with a worthy object. A one hundred per cent loyalty to a seventy-five per cent Christ is not satisfactory. Only the Scriptural view of Christ is sufficient. The Scriptural truth about Christ is expressed in the Apostles' Creed and other historic declarations of the church. When the Modernists omit articles of the creed and deny the historic standards of the church they no longer acknowledge Christ's peculiar glory and his unique work as taught in the Scriptures.

Therefore when the profession of loyalty to Christ is made it is necessary to consider whether the Scriptural, Modernist, Mohammedan, Christian Science, or some other view of Christ is meant. A whole-hearted devotion to a partially acknowledged Christ is not commendable loyalty to Christ.—"Sunday School Times."

The Only Safety.

Dr. A. J. Gordon of Boston once told the story of two young girls, sisters, much attached to each other, but far apart in religious interest and sympathy. The Christian girl was deeply concerned for the salvation of her sister. One night as they came home from a religious service, where the preacher had dwelt on the text, "One shall be taken and the other left," she was so deeply moved that she could not hold back her tears, and earnestly pleaded with her sister to give her heart to God. She could not bear the thought of their eternal separation, but she was only spurned.

As they lay down together, the thoughtless one was soon asleep; the other drenched her pillow with bitter tears, and after a while, unable to bear the agony, she rose from the bed and retired to an adjoining room, where she lay before the Lord in agony and prayer for a long time.

Suddenly the sister awoke, and found herself alone. The thought flashed upon her, "Has the Lord really come, and has she been taken, and I left?"

The thought filled her with dismay. She sought for her sister in the room, but found no trace of her. At last she burst into bitter weeping and fell on her knees, and for the first time she really prayed. After a while she heard a low wailing and sobbing, and hastening to the other room, was surprised to find her sister. Together they wept and knelt and prayed, and before they closed their eyes again they knew that if Christ should come, they would part no more.

THE VIRTUE OF THE BOOK.

All over the world men and women are to be found athirst for divine love and truth.

A dervish entered a Bible Society depot in Persia and asked for a copy of St. John. After reading a little he spoke as follows:

"It is twelve years since I became a dervish. I left my home and property in the Bakhtiari country because my heart was restless. I saw all around me on the part of the great, and also of the leaders of religion, injustice, lying and greed, and when I read the life of the prophet (Muhammad) he did not seem to me to be a worthy messenger of God. I have wandered to Egypt, Turkey, Arabia, Palestine and India, and now have come back to Persia. Yet I am still without rest of heart. I came to Julfa today determined to find out about Jesus Christ, so I asked an Armenian priest to talk with me, but he said he had no time, so I came here."

The agent asked him to read certain passages, and one of them was the Great Invitation; another the 14th chapter of St. John.

"These are good words," he said, and then he prayed, "O Isa Messih (O Jesus Christ), receive me and give me heart-rest in this restless world!"

The record telleth not, but can we doubt the answer to the prayer?—"The Bible in the World."

O God, who hast taught thy church to keep all thy heavenly commandments by loving thy Godhead and our neighbor: grant us the spirit of peace and grace, that thy universal family may be both devoted to thee with their whole heart, and united to each other with a pure will: through Jesus Christ our Lord! Amen. (St. Leo the Great, translated.)

THE MISSION FIELD: AT HOME AND ABROAD.

The Rockefeller Foundation has voted an appropriation for a period of five years to cover the expenses of the development plans of the **American University of Beirut.** These plans have to do with the medical school, and will make the school rank with class A medical institutions of Europe and America. The medical school was opened by Dr. Daniel Bliss in 1867, and there are now over 700 graduates, natives of all the different lands of the Near East and representing various religious sects.

"Every one has become aware that the Christian population of **Assam** is one to be reckoned with," says Rev. John Firth, Baptist missionary in Assam for almost thirty years. "Christianity is much more in the light than formerly. It can not be hid. Neither can it avoid being sifted by present-day conditions. The gospel has a ready hearing. Baptisms have numbered 164. During the year I have done much touring, and yet it has only touched the edges a little of the tremendous needs among village churches alone."

"Missionaries on Shipboard" is the title of a searching article in the "Indian Witness." It is written by a missionary, and suggests one reason for the disturbing reports that are coming from certain mission fields. A doctor on the Canadian Pacific "Empress" boat, a man of many years' experience, is quoted as saying to a passenger lately:

"The missionary of the old days was of a different sort from those of today. He used to read his Bible on deck, and sometimes he would sit down beside you and talk to you about your soul, but in these days missionaries dance and play cards, and are just like the rest of the world."

"But," rejoined the passenger, "you used to find fault with the old-time missionary."

"Yes," said the doctor, "but I believe I like the old kind better. HE WAS REAL."

Over 400 boys are enrolled in the **Tabriz Memorial School, Tabriz, Persia.** Every day there are five chapel groups; two each for the smaller Persians and Armenians, and one in Turkish for the older Persian boys, and the Armenian and Syrian boys too. Nearly all of them are hungry for an education. The eagerness with which some of them seize every opportunity to advance is indicative of their native ability and possibility of development. Some of these lads have made wonderful strides forward, and are excellent in character and scholarship.

Last year two of them went to the University of North Carolina, and are doing excellent work. One of our graduates went to America, graduated from the University of Colorado, came back here, taught several months in our school, and is now on the Finance and Administration Commission for the government.—Rev. Burl S. Gifford.

To any perspicacious observer **the British Empire exposition at Wembley** contains the greatest missionary appeal ever yet made to a nation. It brings before us, in an unforgettable manner, the breadth of our obligation to the peoples gathered under the flag. The Archbishop of Canterbury, in his address in the Stadium at the Thanksgiving Service on May 25th, spoke thus:

"Round about us here in Wembley we have open evidence on every side of what that trust involves. We walk through these amazing, these bewildering avenues, and it is no longer difficult to remember that of the 460,000,000 subjects of the British Empire six out of every seven are colored."

He spoke of India, of Africa, of other burning questions, none of which can be solved apart from the spirit of Christ.

"No more impressive act," said the "Times," of this service, "no act pregnant with greater and more beneficent results, if we know how to gather them, was ever done among us. It was an Imperial consecration of all good that the Empire has done, and of all good that it purposes to do and that it may do, to him in whose sight a thousand years are but as yesterday, and the nations are as the small dust of the balance to the King of kings and Lord of lords."

If the Exhibition result in the self-consecration of the British people more consciously, more wholeheartedly, to the establishment of the reign of God within the Empire, then Wembley will not have been built in vain.—"The Bible in the World."

Scripture Gift Mission.

Among incidents recently reported by the American branch of this mission we notice these:

"I handed out the little Scriptures as you said," writes a correspondent in Mississippi, "and they read and came to my home and recited verses. The rowdiest or rudest youngsters in here were the first to win their Testament. This reading plan is indeed wonderful, but some have read their Scripture and come for their Testaments that I can't supply. One boy of about thirteen years with such a sweet face came and gave me the little book and recited a verse. His eyes were so bright, but when I said the Testaments were all gone, such a sad expression came over his face that I can't get rid of that look. I can't buy him one, for I only have two cents in money, but I am going to put it on this letter and pray God that he will enable you to send me some more, and believing he will answer prayer, I am going to ask you for six of the smallest red Testaments that you have. I want the small red Testaments so he will be glad that he had to wait."

"I first want to thank you for the past gift that has done more to arouse interest in our community than anything that we have ever tried," comes from Missouri. "In one of our Sunday schools, before receiving your gift, the attendance averaged twenty and the other Sunday school averaged eighteen. Now they average, the first, 48, and the second 36.

"We have more people reading the Bible than ever before. I don't mean reading it just to be reading but bettering their daily lives by the instruction gained from their reading it. It is gratifying to notice the spirit in which the people, both old and young, meet at the schoolhouse each Sunday afternoon to enjoy the song service and Bible drill, thinking nothing of the denomination as they used to do."

"I am teaching in a community where the young people especially are ignorant of the Bible, and very few of them belong to any church at all," says an Alabama teacher. "Very few have access to a Bible, and not one of my pupils in school possesses a copy. Is it possible that I could get some help from your Gift Mission to give these people either a Bible or Testament?"

KOREAN BROADCASTS.

From the Presbyterian Chosen Mission.

Seoul Speaks.

A farmer from up country arrived at Severance Hospital, carrying his 16-year-old daughter on his back. She had an infected leg, and not having any money, but hearing of the "Jesus Hospital" in Seoul where they treat poor people free, he put her on his back and walked 100 miles.

Marquis Pak turned the first sod at the ground breaking ceremonies for the new Seoul Citizens' Isolation Ward of Severance Hospital. Local Koreans provided the money with which to build the long needed addition.

Pyeng Yang Now Speaking.

In evangelistic services conducted by college boys in the Suh Syung Nee church, over 130 new believers were brought into the church in two weeks.

A Bible woman, working in the country districts during the last four months, founded a church with over sixty new believers, who subscribed 137 yen toward a church building.

There were twenty men in the graduating class of the Union Christian College this year.

The Presbyterian Theological Seminary opened with an attendance of 93. Of these 31 were in the entering class.

Money for about half of the badly needed new Science Building for the Union Christian College has been subscribed. About $15,000 more is needed.

Dr. Baird reports that the Bible Revision Committee has finished the revision of Exodus, and that it will be printed soon.

First Agricultural Institute in Korea. Fifty-three Christian farmers learn to control black rot canker, killing apple trees everywhere. Success prevents great financial loss to Christian constituency.

Hulless oats developed, outyield all native cereals. Expect bumper crop. Attracting attention of Korean farmer and students. Oats slightly crushed surpass other breakfast cereals. Seed for distribution soon available.

Taiku Speaking.

The past month has been a busy one, and the work most encouraging, as witnessed by the fact that more than 601 new cases were treated at the dispensary and 51 entered the hospital. These patients paid in fees 2054 yen.

During the one month we were able to re-

store sight to nine eyes which had been blind for many years. Cataract is a not infrequent disease of the old people in Korea. As these patients are expected to return one month later to secure glasses, we may mention them again at that time.

The evangelist and Bible woman preaching in the hospital reports sixteen converts during the month, in addition to many others who promised to become Christian later.

Through the governor of this province we received Yen 400 for the leper hospital, a gift from the imperial family of Japan in commemoration of the ascension to the throne of the first emperor of Japan 2584 years ago. Through the government hospital in Seoul we received from the governor-general of Chosen a gift of sufficient ethyl esters of chaulmoogra oil to treat 100 lepers.

Chungju Speaks.

The new city church school is ready for the tile. Floors are being laid. The Young Men's Club of the city bought an old government pavilion, and gave it to the church. The Christians carried the material, and are giving time and money toward the building operations. The Koreans will pay 1/3 the cost, and their friends in Christian lands the remainder. It will be two storied, and 64 feet by 28 feet. Pray that it may be finished and equipped free of debt!

Miss Esteb is doing the best she can to run the Hospital and two dispensaries with the help of a Korean physician, Dr. Yu, and Korean nurses. Pray that we may soon have an American physician in the station!

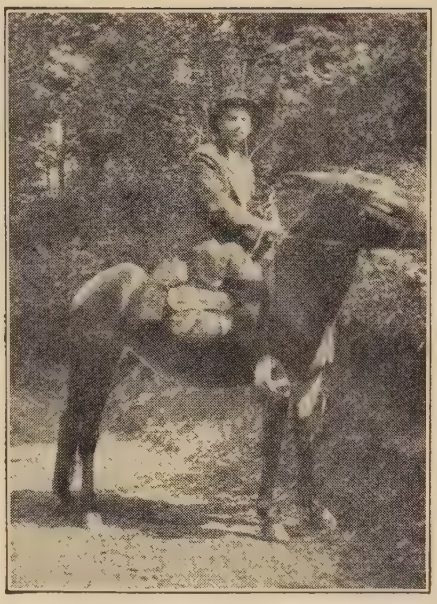
The men's Bible conference for the whole field gave up part of each day to city and market preaching. About 20,000 leaflets were distributed. Also about 10,000 leaflets on temperance through faith have been given out recently.

Hingking, South Manchuria, Speaking.

There are half a million Koreans in South Manchuria, and among them are 5050 Christian adherents, grouped in 60 churches with 16 pastors and 2007 baptized members.

There are 20 church primary schools, and the Christians recently raised $1500 to start a middle school.

For the past two years the colporters of the station have averaged $1000 worth of sales, Scriptures and tracts.



An agent of the Scripture Gift Mission ministering to eight mountain churches in the Blue Ridge.

The Manchurian (Korean) presbytery at its last meeting raised $230 for foreign missions, $115 for flood sufferers, and $450 for home missions, with which seven evangelists were sent out.

One colporter was given up for lost or in the hands of the robbers, but after two months' absence on a tramp of some 270 miles he turned up after the spring thaw, having had to unload his donkey and extricate him, one foot at a time, from several feet of mud.

Kangkei Speaks.

There are 2707 communicants and 1350 preparing for baptism in the 59 mountain valley churches of Kangkei. The average attendance is 5380. Out of the poverty common among mountaineers, they contributed nearly $17,000 last year.

Andong Speaking.

This fall and spring the men of the Bible Institute used their exercise hour to work on the grading of the site for the new Bible Institute building.

Last fall the students sent one of their number to a market town to preach, with the result that the new believers promised to give the money for a church if the man came back. This spring the men pledged his salary for another month.

The church that supported Mr. Winn has pledged the support of a physician for Andong as a memorial to him, but the physician has not been found yet. Some Koreans think it is because the American physicians think only of money that they are unwilling to come.

Last summer to the only county seat in this district without a church a Bible Institute student was sent on a salary given by the women of Pyeng Yang Bible Institute. Result: church building 18 x 27 feet, and seventy on the roll.

Syenchun Speaking.

Syenchun has 113 churches with elders and 118 without, with 16,300 communicants and nearly 12,000 preparing for baptism. The Sabbath schools have an enrolment of nearly 31,000. Bible conferences to the number of 247 were held in the district, attended by 14,500 persons.

The total contributions of the field for last year amounted to $88,000.

There are 89 primary and intermediate schools, with 4902 pupils. The hospital had 1151 in-patients last year, and nearly 5000 different patients were treated in the dispensary, and 750 out-calls were made.

JAPAN.

The women's society of the Yamada church, Tokyo, should be called the **Mary and Martha Society,** as they meet once in the month to study the Word and to work with their hands. They have furnished the church seats with freshly-covered cushions, bought tea cups for the social hours, provided farewells and welcomes and gifts to the sick, remembering the little deeds of love and mercy as they have opportunity. They have financed these works by selling soap and Bibles and hymn books, and for a compensation, wiring express tags with swift patience, ravelling silk for reweaving with a large patience, and pasting and mounting pictures.

"Never in my experience have we found it so easy to reach the people in the cities of Japan, and never since I came to the country has there been such **a year of progress** among the churches."

These are the words of Rev. William Wynd, who has been in Japan as a missionary over thirty years and is in charge of the Baptist evangelistic work in the city of Tokyo.

"The gain in our membership in Tokyo has been more than the combined gain of the past three years. And gain in membership does not tell the whole tale, nor yet the most interesting part of it. A new spirit has arisen in the churches. The members are alive. They are taking more active part in church work than ever they have done before."

In my letters I have often spoken of the fact that the **Christian movement in Japan** has gone far beyond what the statistics of church membership indicate.

A day or two after returning to Tokyo I rode into the city on a steam train, and right near me was standing a young clerk reading a parallel column Japanese-English Testament.

Again a day or two later I was riding in a trolley car, and right near me was a young man standing and reading a New Testament as he went home from his office.

On this same country trip I found myself one evening in a car with forty or fifty young women from Kagoshima, eight hundred miles south, coming to the region around the capital, in charge of teachers, to gain the education that travel and sight-seeing give. As I once lived for ten years in Kagoshima I was interested. One of the girls had a silver cross on a slight chain around her neck. Under the circumstances I could not talk with her, but I have no doubt that the little silver cross meant that she was a Christian.

The same thing is shown in the picture stores, places I always enjoy visiting. There are always one or two pictures of a Christian religious nature. I was interested to count one day, and found that of the thirty-three pictures hung on the walls of the store six were Christian. There must be a sale for such pictures, or they surely would not be continuously exposed in the shops, and somebody must have a heart interest in these subjects, or they would not buy.

I have been interested, also, to see how Testaments and hymnbooks are for sale in even the smaller book stores.

The Japanese are deeply interested in art and music, and Christian art and Christian music are coming in for their full share of attention.—H. V. S. Peeke.

INDIA.

"The American Madura Mission" is a pamphlet of 52 pages of unusual quality. The paper is good enough to print fine cuts, of which there are scores,—most interesting exhibits of people in masses or in smaller groups, of buildings and places, of students and converts, etc. The reading matter is just as interesting, being general information about the field and special news about the multiplied activities carried on there by the American Board.

The mission is to be congratulated on this superior pamphlet.

The trustees of the **Ramabai Mukti Mission** at a recent meeting considered among other business the following:

Whether a memorial should be erected in memory of the late Pandita Ramabai, and if so, what form it should take.

The trustees had before them these questions for a considerable length of time, and after much prayer and due consideration they came to the conclusion that a Bible Institute would be a fitting memorial to one who loved the Word, labored for the Word, and strove to glorify the Word. If it were left to the choice of the late Pandita, they have no hesitation in concluding where her choice would lie. Then, too, in view of the painful fact that there is an amazing effort to misinterpret and distort the Holy Word by so many teachers, an Institution where the whole Bible as interpreted by the Holy Spirit is taught would be an asset to the kingdom.

The Bible in Action among Indian Schoolboys.

Rev. C. E. Tyndale-Biscoe.

Last week I was teaching the combined divisions of the fourth high class, which answers to the lower sixth form in an English public school. Most of the sixty or seventy boys were Brahmins, that is, they belonged to the highest caste of Hindus. We were reading the sixth chapter of St. Matthew, and were talking about the righteousness of the Pharisees, which is almost identical in idea with that held by the Brahmins, when it suddenly flashed across my mind that I was talking on the same subject as that on which I had discoursed to their fathers on the same spot thirty-two years ago. So I decided to put the same questions to them as I had done to their fathers.

The contrast was most illuminating, for the answers given by the present boys were just those which any English schoolboy would give,—such as the rottenness of Pharisaical or Brahmin righteousness. And when I reminded them of the attitude of their fathers on this subject they were highly amused. I reminded these lads of their fathers' indignation when I told them that they were sinners like the rest of mankind, and that their righteousness was as filthy rags, and how they argued that such was impossible,—were they not Brahmins and therefore twice born? Mohammedans and Christians were sinners, but Brahmins never! When I reminded them of the lies they had told me that week, the deceit they continually practised, and the filthy language they used, etc., etc., they said that that was not sin, for whatever they did was of God, for Brahmins were a part of God.

It was very interesting to watch the boys' faces (I always watch the boys' expressions, as it tells one more than words can do,) as I was relating to them this piece of history only thirty-two years old, and I thanked God as I noted the changed attitude of mind which had taken place within a generation. But the change of attitude is even more marked when one comes to practical everyday life. I could give scores of instances. Here is one.

There had been a disastrous fire the day before, and as usual the Mission School boys were first on the spot,—though the fire broke out at 3 a.m.,—rendering invaluable help. I had just received a letter of thanks from the English manager of the burnt store for the splendid work done by the boys. I was congratulating the boys for the promptness and pluck which they had displayed, but which they looked upon as an ordinary piece of social service, since they are present at so many fires in this city.

I said to them, "You boys do not know what thoughts are in my mind as I congratulate you, so I will take you back thirty odd years to see what I saw then. I was teaching your fathers in this very hall where you now sit, when we heard a bugle braying, and looking from those windows across the river to a house about a quarter of a mile distant we saw the form of a man standing on the roof silhouetted against the

sky. It was that of a policeman, blowing for all he was worth to call his brother policemen to the feast of good things, not unlike the vultures hastening from all directions to the carcass. Was there not a house on fire, and would there not be much loot? We also saw the smoke curling straight up skywards, for it was a still day.

"The boys did not move from their seats, and went on with their book-work, as fires did not interest them unless they happened to be near their own houses.

"I then ordered the class to put away their books and follow me to the fire to help, but they answered saying that it was not their business: they were not coolies, they were scholars and Brahmins. That did not happen to be the time for arguments: my stick did instead, so that quicker than it takes to write those gentlemanly scholars were out of the hall, tumbling over one another down the stairs and out, all heading for the fire.

"When we reached the scene of action, crowds of bipeds had taken up their seats of vantage from which to enjoy the great tamasha, and watch the flames leap up and devour the home of the women who were dancing in frenzy, and tearing their clothes and hair in vain endeavors to induce the onlookers to help save their household goods.

"The bugle had not sounded in vain, for already the gentlemen in blue and red were collecting what property they could snatch from the flames, and carrying it off to a boat moored in the river, which would soon move off.

"As soon as I tumbled to the game of the police I put some of the stronger boys in charge of what property remained, with orders to allow neither police nor anyone to touch it, and then set off with the rest to procure earthen pots with which to carry water from the river to the burning house. Ere long we had a line of boys from river to house passing water-pots in true English style. The bipeds were much amused to see the Brahmin boys at this work, and the Brahmins among the crowd cursed them and ordered them to desist from thus dishonoring their caste. Consequently we lost a certain number of helpers. The onlookers would not help us unless we promised sufficient payment."

After further describing our first fire, I asked the boys if such a scene could now be witnessed in Srinagar. They laughed at the idea.

"Why not? What has caused the change?" I asked.

A boy answered: "The Bible."

They agreed,—meaning, of course, the teaching of the Bible put into practice, or the Bible in action.—"The Bible in the World."

AFRICA.

"The thing that impressed me most in Africa was the **tremendous variety of nations,"** said Dr. James Hardy Dillard of Charlottesville, Va., president of the Jeanes and Slater Boards, in a recent address before a mass meeting of ministers, teachers, and farmers at Hampton Institute.

"The nations differ among themselves more than the nations of Europe,—in habits, customs, languages, and religions. I was longest in Kenya, an English colony five times as large as the state of Virginia. There were at least a dozen nations and languages in Kenya, not to speak of other differences in the people. The national differences are very striking.

"Another striking thing is the improvement in the condition of women. The men used to do the fighting and the women the work. Of their own accord this has stopped: a great step forward. There are government workers going about showing people how to raise things better. The natives raise good tobacco and cotton. In one country the production of cotton is growing appreciably. England is determined to raise her own cotton.

"The one thing that struck me on the way down the coast is the determination of the natives to have an education. They are going to have it. I went out in the country and saw what the people themselves are doing. Missionary students have started schools. In one school forty or fifty students were being taught. They were working on slates, and all were interested in my seeing their slates. They appreciated my interest.

"There is a native college in Africa where the students who attend have to pass an examination harder than any college in America. There were seventy genuine college students, and a fine medical school is going to be established there.

A glimpse of Mount Hermon School's favorite sport.

"Every child of God ought to have a chance. We simply have to go on working the best we can, spreading the kingdom of heaven. It means more light, the light of education for all, and each one can in his own humble way so do his task that he will help this work."

A private letter from **Uganda** speaks of the remarkable extension work there during the past year. New ground has been broken, baptisms are numbered by the thousand, and the free-will offering of the people is such that in one church it took the wardens three hours to count the silver and copper given, and the next day a neighboring chief sent in £35 to build a new church. The entire collection on this occasion amounted to more than £250. The converts are most anxious to learn to read, and the first book they buy is the Bible, which has led them from pagan darkness to gospel light. But—and this is a but that has tremendous weight,—the mission is woefully understaffed, and some of the converts go back through lack of teachers. The day of opportunity has come to Uganda. On the response to the appeal for men and women volunteers under God the whole future depends. We complain of our empty churches at home. In Uganda there await Church Missionary Society men large congregations who will hang on their words and look to them for guidance.

To know of 15,000 baptisms, of which 12,000 were adult, in one field is astounding, especially when it is recognized that the greatest care is exercised before admission to the font is granted. As Bishop Willis says:

"A church which in thirty years has grown from 200 to 130,000 members, and has extended from a single center to more than 2000 churches, which has learned the lesson of governing and supporting itself, which from a communicant roll of 30,000 has supplied a body of 4000 teachers and evangelists, is bound to attract attention."

These are wonderful figures, and wise provision is being made for the future by education in religion as well as in the literary and industrial sense. 137,000 children attend the mission schools. Here there is none of the difficulty associated with education in some lands where the secular becomes more important than the Christian teaching. Great things have been done for God in Uganda, and Uganda is doing great things for God.—"Evangelical Christendom."

CHINA.

The Yuin Liao Fan center of the Nanking Presbyterian field has a unique innovation recorded in its year's work, namely, **a woman deacon** was elected and ordained. While women have been elected deacons before, they have never yet been ordained. This is a forward step well worth recording.

At the gate of the missionary's home in Ningpo, China, was **a poor demented girl of twenty-one.** The missionary had found her being stoned by boys and jeered at by men, and had taken her inside the gate, where an old Bible woman and a young teacher were trying to quiet her,—a cold cloth on her head, a bunch of bright flowers in her hand, a new handkerchief, some hot rice and candy, all helping to soothe her. She had been a temple-girl, hunted and wild, and there is no place in Chinese homes for such as she. After a while they took her to where she said she lived.

The lawn at **True Light Seminary (Canton),** in front of the buildings, is

utilized out of school hours as a recreation ground from morning until night. Nearly every afternoon there is calisthenic drill for the three hundred girls. They are arranged in classes, some of which are taught by the larger girls under the charge of a capable instructor. A visitor from the U. S. A. who is well informed with regard to China and things Chinese, as he watched the girls play volley-ball, hopscotch, running and playing with the same freedom and happiness as the girls of other lands, said that he had seen nothing in China that pleased him more. Doubtless he would have enjoyed still more the contrast if he could have remembered, as many can, how slowly and painfully the girls of a former generation hobbled about on their bound feet.

A Statement by His Honor, Mayor Sun Fo.
Canton Municipality,
Mayor's Office.
April 24, 1924.

In recognition of the distinguished services it has rendered to the community of the city of Canton through its medical establishment, the Canton municipality has granted to the Canton Hospital a tract of government land to be used for the proposed extension work of the hospital in order to enlarge its scope of usefulness. In performing my official duty in connection with this grant of land, I take pleasure to avail myself of the occasion to add a few words of appreciation.

Through the Canton Hospital modern medicine in all its branches was introduced into the Orient. For 88 years the Canton Hospital has been an efficient medical institution, which has treated over two million sick and disabled people. Several hundred doctors and nurses, graduates of the medical and nursing schools conducted by this institution, are doing useful work and are respected members of the community. Public health and research work have been steadily pursued.

This government has knowledge, in general, of the plans for the construction of a new plant upon the site granted by the government, with hospitals, medical and nursing schools, staff residences and other necessary buildings, thus rendering a great service to the people of South China, who have confidence in the Canton Hospital; the Chinese name of which—Pok Tsai—is a household word.

(Signed)
Sun Fo.

THAT OTHER GRAVE ON SHUPANGA BRAE.

Rev. M. H. Faulds, Tanganyika.

For saints who wear no halo in the fray,
Who see no visions gleam upon the way,
But bear the heat and burden of the day,
Alleluia!

For all the saints in humble daily life,
Who, armed by love, are victors in the strife,—
For mother, lover, comrade, loyal wife,—
Alleluia!

"Accept me, Lord, as I am, and make me such as thou wouldst have me to be!"
—Mrs. David Livingstone's Prayer.

The world has not been slow to render homage to those pioneer souls who at all stages of its history, with eyes piercing the unseen, have striven to open up the unknown and to make a pathway through the trackless places of the earth along which the hurrying feet of men might safely follow. Amid hardships and dangers, in weakness and in suffering, with splendid courage and hope undimmed, these heroes have sought their ideal in a great venture of faith. Their hearts have hungered to know what lay beyond the farthest horizon, and they have toiled onwards, drawn by the clear and insistent call of the unknown, until there is left among men only a mound in the depths of the forest, a last resting-place by the restless sea, a lonely grave in the city's heart,—that, and the memory of a mighty soul, the recollection of a valiant dream, the inspiration of a glorious deed.

But there are others,—the life companions of these trail-makers of mankind, and too often the world forgets its debt to these and withholds the honor that is their due. The Pilgrim Fathers throughout all history have rarely stood alone, and in grateful remembrance we need to recall the Pilgrim Mothers by their side.

The patient endurance of women is one of the everyday miracles of life. The pioneer soul goes forth, strong in his manhood's

courage, braced for the demands of the unknown by its compelling summons; but the woman who is the partner of his life knows no such inward strengthening. No gleam of glory lies upon her pathway, the distant skyline beckons to eyes that do not see, the "regions beyond" call to ears that listen only to the wooing notes of tenderness and peace. For her, the homely virtues, the love of husband and child, the cares and joys of home, the quiet and gentle ways of life. But she goes forth with him in spite of all, led onward by a great love, ready to share the privations, to endure the hardships, and in the strength which is made perfect in weakness to suffer all that may befall.

It is not easy to reckon what such a man owes to his wife. Perhaps he himself but dimly realizes how much of his achieving is due to her help and the influence of her quiet life. We, too, the onlookers at life's pageant, are but slow to understand. True it is, as Ruskin says, that the soul's armor is never so well girded on as when it is a woman's hand that buckles it. Many of the great souls of the past would have fallen far short of their striving but for the patient love and the enduring trust of a woman's heart.

A grass-covered grave—sometimes, too, the grave of a little child,—is all that is left to tell the tale and to recall to the heedless minds of men the sacrifice and the love that once made a weak man strong and a brave man braver.

It was near to the end of the dry season when a little stern-wheeler brought me up the Zambezi, and that great river was at its shallowest. The morning had been spent in difficulties on a sandbank, and only the strenuous efforts of the native crew, who jumped into the water and pushed with might and main, succeeded at length in dislodging us. Perhaps this extra strain was the cause of the broken shaft of the paddle wheel later in the day. At any rate, in the early afternoon we had to tie up to the river bank near Shupanga to effect the necessary repairs; and it was to this combination of accidents that I owe the privilege of a pilgrimage to the grave of Mrs. David Livingstone.

A short walk along the river bank brought me to the buildings of a deserted Roman Catholic mission station, where signs of neglect and decay abounded on all sides. A little graveyard enclosed by a low wall lay a short way beyond, and there I found the grave I sought. Almost in the middle there stands a large tree, with gnarled and twisted trunk; and beneath the shade of its wide-spreading, low-hanging branches lies buried the wife of David Livingstone. A stone stands at the head of the grave, with an inscription in English and in Portuguese. Surmounted by a cross it reads:

"Here repose the mortal remains of Mary Moffat, the beloved wife of Dr. Livingstone, in humble hope of a joyful resurrection by our Lord Jesus Christ. She died in Shupanga House, 27th April 1862, aged 41."

As I stood there with head uncovered, my thoughts ran back over the years that had gone, and I recalled the brave-hearted woman, daughter of a big-souled father, wife of the great apostle of Christ in Africa. I remembered how she knew for only a few short years the joy of companionship with him she loved; how she shed about her an atmosphere of homely comfort, even amid the wild and terrible mystery of the heart of Africa; how she faced dangers and hardships before which the bravest well might quail; how she toiled along, mile after mile, beneath the scorching sun, through fever swamps and country infested with disease, amongst a strange and often hostile people; how she watched the sufferings of her helpless children through five long weary days, when no water was to be had, with the tear-stained eyes of anxiety; how her heart turned ever and again to that wee, wee grave away back at Kolobeng; how she longed with unutterable desire for the simple joys of a settled home and all her loved ones around her. And I remembered, too, the long years of separation from her husband, the spiritual darkness that settled at times upon her brave and sorely troubled soul, the long silences, the anguish of uncertainty, the voice of lying slander, the cruel anxiety for the safety of him who was facing dangers unknown and manifold.

And then the last scene came before my eyes. On 31st January 1862 Mrs. Livingstone arrived at the Luabo mouth of the Zambezi, and the next day saw her united with her husband once again, after a separation of four years. Those were days of surging joy as she held her loved one again

within her arms,—days, too, of boundless hope as she looked towards the future bright with promise of happier things.

Alas! this new-found happiness was to last for only three short months. Early in February the whole party started up the river. A long delay was necessary at Shupanga to put together the "Lady Nyasa," which had lately been brought out from home in pieces and was intended for the navigation of Livingstone's newly discovered lake. On the 21st April Mrs. Livingstone became ill, and rapidly grew worse. On Sabbath, the 27th, it was seen that the end was near.

The scene is pathetic indeed. "He (Dr. Livingstone) was sitting by the side of a rude bed formed of boxes, but covered with a soft mattress on which lay his dying wife. . . . . The fixedness of feature and the oppressed and heavy breathing only made it too plain that the end was near. And the man who had faced so many deaths, and braved so many dangers, was now utterly broken down, and weeping like a child."

Towards evening, in the short, sound-filled twilight of the African night, Mrs. Livingstone's brave spirit returned to God. After her death those who stood around noticed in her face a strange resemblance to her father, Dr. Moffat.

And so she passed at last to her rest in the Father's home,—she who had so longed for the simple things of life and the joy of a quiet home, but whose life had been full of partings and suffering and "journeyings oft."

Her husband was heart-broken in this hour of loneliness. "It is the first heavy stroke I have suffered, and quite takes away my strength. I wept over her who well deserves many tears. I loved her when I married her, and the longer I lived with her I loved her the more. . . . . Oh, my Mary, my Mary! How often we have longed for a quiet home since you and I were cast adrift at Kolobeng! Surely the removal by a kind Father who knoweth our frames means that he rewarded you by taking you to the best home, the eternal one in the heavens."

He carried his sorrow with him into the great task that lay ahead, and his thoughts often turned to that grass-covered mound by the broad-bosomed river, where his dear one was sleeping her last long sleep. Writing many years afterwards, he used words pathetic in their simplicity: "Poor Mary lies on Shupanga Brae that beeks fornent the sun."

It is well that we should turn our thoughts to that memory-laden enclosure beneath the burning sun of a distant land where on Shupanga Brae is the grave of one who loved much and suffered much. It stands as a reminder of those things which are eternally worthy of remembrance,—of constancy in loving, of patience in adversity, of courage in affliction, and of the beauty of sacrifice which stays not to count the cost. She who lies there has left a memory which is fragrant still, a memory which the years in their passing can neither tarnish nor bedim.

Far to the west, over hill and plain and valley, there is another grave beneath a tree, deep in "the still, still forest," where lies buried the heart of the great Christian hero of Africa, David Livingstone. His body lies in Westminster Abbey, the resting place of Britain's greatest sons; but his heart—that heart which bled for Africa's wrongs and bravely strove to right them,—lies in strangely appropriate burial in the land he loved and served. His memory lingers still amongst men, and the impulse of his life work is felt to this day. Thousands each year visit his simple tomb within the great Abbey, and their thoughts go out to that grave beneath the mvula tree in Chitambo's village.

But let us not be forgetful of that other grave beneath the baobab tree, which speaks to us with silent eloquence of that old, old wonder of love,—the woman's heart nerving the strong man to greater achievement and inspiring him to sublimer dreams.—"The Record."

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Northfield Young Women's Conference.

INSPIRATIONAL ADDRESSES.

CHRIST, THE TEST OF LIFE.*

Rev. A. D. Leavitt, D. D.

My topic for this keynote talk tonight is this: Christ is the test of life.

I am not afraid to use the word "test." Some of you have come from experiences that make that word rather formidable in your minds,—tests and examinations,—and yet that is just what I want to suggest here, where we are ready for a new examination. We are going to meet a new experience that will provide tests. We are going to seek the kind of spiritual life and inspiration that will be tested, tested by the highest, tested according to the best. In all of life, no matter from what angle you look, I want you to think that Jesus is a test. He tests us all. He tests our thinking, our faith, our devotion. He tests us in every respect, and we stand or fall, so far as the best things are concerned, in just the way in which we meet the test of our approach to and our relationship to Jesus Christ.

The Living Christ.

Jesus is a test, in the first place, because he is so concrete.

When Jesus Christ confronts us we are confronted by something definite. We are called out of the realm of vague and wild speculation. Here is a challenge, an issue. We must meet that test, unless perhaps we are to be accused of lacking courage and sincerity. We might say that Jesus is a kind of touchstone by which we prove the true metal of all our religious life, if, indeed, it be of true metal.

I hope that you are all going to have the courage in these sessions to put your religious life to this test. Do not hold back from those questions which sometimes force a decision! Be willing to come right to the test, for by the test you may find the way into the finer life, to the higher faith, and to that more vital realization of the things that make for life!

Of course, I am talking about a Christ who lives. I am not talking about a story, a tradition, anybody's idea of Christ, or Christ as talked about or set forth in any creed. There stands on a shelf in the room to which I came this afternoon a book by Dr. Mott, and the title of it is this: "Confronting Young People with the Living Christ." That is just what I have in mind. We are going to be confronted with a living Christ.

I do not know how many of you have gotten that far. Dr. Kelman says that most of us have a stained glass window picture of Christ, a kind of a formal figure. He has never stepped out of the window. He has never come away from the page. He has never taken the form of a living influence in our lives.

Now, it is one of the best traditions of Northfield, of the kind of spiritual life that has been so often started and sustained here, that out of all this vague matter of thought and story a Figure rises up, a living Figure approaches you, and you begin to see what it is to take your religious life from this definite personal relationship with a personal Christ. If that is still some distance off from you I could not suggest anything finer, anything better, as the great opportunity that may be yours in the consecutive hours of worship and study and fellowship in this wonderful Northfield. The rewarding thing about consecutive study and thought and common feeling, such as you will have here, is that there will come to you results far beyond anything that may have come in the years when your religious devotion has been characterized by a fleeting, fragmentary, momentary approach to Christ or the truth. It may not come the first day. It may not come the second day. It may not come the third day. In a little while you will begin to feel that premonition of life stir-

* Northfield Young Women's Conference, 1924.

ring in the dry bones of your religious studies, and then, sometime, the mystery will be revealed to you, and out of it there will come the thing which alone ever makes for a real religious experience,—you will be face to face with the Christ of God. He will step out of his stained glass window. Then you will know what being a Christian can mean.

Sometimes it seems rather pretentious when we say that every generation must discover Christ for itself. Why should Jesus wait for our rediscovery? There have been great Christians before. They have discovered him. It would be presumptuous if by the rediscovery of Jesus we meant getting into the meaning of the things that he has said so that we could interpret the truth in new ways. In that sense I do not think that there is any rediscovery of Jesus. But there is a rediscovery of Jesus in a very real sense, a sense in which not only must this generation make it, but each of you must make it for yourself, and that is, that the best of every Christian experience is this personal contact with Jesus face to face, heart to heart, mind answering mind, and soul kindled by the fire of his spirit.

Nobody else can ever experience a personal relationship for you. You must be confronted by a living individuality to discover Jesus for yourself. And that experience is before you. It is the great experience in all our Christian living,—to have that moment, to have those periods when literally, for yourself, you discover Jesus and come into this personal relationship with him.

You have not been invited to come here in order that you might become Northfield Christians. You have not been invited to come here to be led, for you to follow. You have been invited to come here that you may all take Jesus in your several rights, in your own kind of a Christian.

It is the glory of the Christian religion that it lends itself to infinite variety. Christ's influence on you may be one thing, and on your most intimate friend it may be another thing, inspiring, as he will, all the finest and the best talent and tests and capacity in any of you. And after you have compared notes with your friends, and after you have found that you have a great deal in common, there may be something else in your relationship with Jesus about which you will have a very private feeling. Nobody else, so far as you have discovered, has ever had quite that feeling, and you like to be alone with it, with the door of your closet shut, while you find the ultimate thing in communion with Christ for yourself.

Now, that is the ideal and that is the goal, and do not let any drill, do not let any conventional ideals, do not let any mass enthusiasm, ever stand in the way of that thing,—your own discovery of Christ as a living person, your own entering into this communion with him!

How Is Christ a Test?

But how is Christ a test? How can we think of him as this touchstone by which we prove our sincerity?

Religion is a very indefinite thing. It really is when we just talk about it. Do you focus on anything? There is nothing which this world of ours needs more than that religious sentiment should focus on something. There is a lot of it that is vaporing, that never gets into action. If religion means anything, it means power to do. The test that Jesus gives is that he always brings our faith, our emotion, the spirit of consecration, to some definite test. Christ will see to it, if we follow him where he goes, that our hearts will be broken time and time again, and yet he will give us such a spirit of devotion to the real business of life that we can never be content with any solace for our broken hearts than what we may win out of doing his works of mercy. You may not like to meet that test. People do not always like to meet it. People do not like to be confronted at the church door, sometimes, with definite appeals for service. We have got to look out, because there may be a conflict between a glow of beautiful emotion and the actual work that must be done in Christ's kingdom.

Jesus does wait outside the doors of the churches. He does call upon those who have been stirred to follow him directly, and where do you think you are going to find him? In the cloistered halls? In the specially appointed places? Quite unlikely! Jesus told a story which suggests a point

that we can well think about. He told about those likened to the ninety and nine sheep whom he would leave in order to go out into the lonely places, to the abandoned places, so long as there might be one astray in the wilderness. We will be sure to find him when we begin to trace his footsteps, and his footsteps will always lead in the direction of those for whom we can do something. That is the way he tests us.

You have a religious enthusiasm. You want to be grouped with those who number themselves among his followers. What are you willing to do about it? Among those who do not yet follow him are those who call him "Lord, Lord," and do not the things that ought to be done. After all, you have not said very much when you say you worship God. The world is full of gods. What is your god? Did you ever define God? What character has he? Have you ever learned to talk about the God and Father of our Lord Jesus Christ? Then you begin to define him, to focus. Then your God is going to mean something very definite to you. He is a God who has work to do, concerning which work Jesus himself said, "I must be about my Father's business."

God may be terrible in some of his aspects. His word may be like a sharp sword, keenly dividing the right from the wrong, but you haven't found God until you have found the God and Father of our Lord Jesus Christ. Bring all your feeling about God right to Jesus Christ, and let him become to you the authority on the matter! Worship with him the God whom he served, the Father whose will he sought to do, the God to whom he prayed even when he was moved to say, "Let this cup pass from me!" That God to whom, in a great pæon of victory, he was able finally to say, "Father, unto thy hands I commend my spirit!"

Jesus will be a test about your feeling in regard to life.

Your feelings about life are not organized yet, but some day you must organize your feelings about life. You have got to be willing to tie up to principle. You would rather be free to take a stand here today, and another one tomorrow, but that is begging the question of life.

The great thing about the test that Jesus brings to bear upon life is that he will test your life all along by the things that are common and real. Jesus will never take you away from life: he will introduce you to it. There isn't any experience that you can't have,—not any experience in romance, not any experience in love, not any sensation, not any thrill,—there isn't anything that goes to make up a varied and colorful life that you can't have. Christ will lead you to all of them. You want to live to the full. You want to sound the whole range of possible human experiences that are worthwhile. Then, my young friends, you will not have to go to the purveyors of fiction, not to the manufacturers of unreal stimulants and suggestions. You can live to the full if you will follow him who came that you might have life, and have it more abundantly. If you can only get his thrilling point of view of some jewel to be found everywhere, something to be salvaged and rescued in most impossible situations, if you will only follow him, your life will be crowned with all the intense joys and situations that the most ardent among you can possibly crave.

Christ is the test about himself.

Sometimes in these days it is a little difficult to go to him. The religious atmosphere is vibrating with a great many clashes, and people are trying to tell us how to approach Christ. If we can only see it, Christ is the test about himself, and I think eventually we have got to meet that test. If your studies are sincere, if your devotions are real, if your desire to know him as your hero, friend, voice of God, that is easy.

I want to give you a rule that will greatly help you to make this thing work out simply, as I say it will. Some of you may have read the stories of Basil King. One story is called "The Street Called Straight." I recall this conversation in that story. Two people are talking, a young man and an older man. The young man has got something on his heart he thinks he ought to do. He thinks it is Quixotic, and that people are going to laugh at him, and that they are going to say that he is foolish, if not downright mad, and yet he can't get over the feeling that he has to do it, and

he is talking it over with this older friend of his.

He sighed and said: "It is so hard to know what it is right to do!"

"Why no, it is not!" said the older man.

"Well, a great many people say so," said the younger man.

"A great many people say a great many foolish things," countered the older man; and then he added this bit of wonderful wisdom:

"It is chiefly hard to know what it is right to do when you don't want to do it."

It is hard to know what it is right to do when you don't want to do it. My feeling about this is that it is a very precious thing to reveal the right to any heart, and somehow the divine Spirit who presides over the truth is not willing to admit to these great secrets any bargainers or barterers. When you know you want to do it, even before you know what it is,—willing to write out a blank check, pledge yourself and all that you are to God, if only he will show you his will,—when you would rather do his will, whatever his will may be, than to be sure of yourself and choose your own paths, when your consuming desire is to know the will of God as revealed through Jesus, and when you start in your search for the truth eager to do the first thing that may be shown you, then I think you are going to know whose will you are doing.

The great majority of the people I know are simply at the beck and call of the most insistent wills, and it gets them nowhere. Just think what it would mean if your life can eventually be crowned with this supreme distinction, that you did Christ's will, that you did, wherever it took you, the thing that Christ wanted you to do! You do not know it now, but you can respond to what that may mean, that you want to be in that company and travel along that way. And with that spirit, that eagerness to do the right thing, you are going to walk through life, and abide in your moments of prayer, with your hearts just open and thrilled continually by the fresh and vivid revelations that will come to you.

Christ is your test, your focusing point. A frequent question that young people ask me is: What shall we do about it? Where shall we begin? Tell us something definite! That is what I have tried to tell you tonight before this Conference, with its glorious opportunities. What shall you do about it? Seek your Christ! Where are you going to begin? Begin with Christ! What is going to be the point about which you will build up and create the whole spiritual life of the years? About Christ. He is definite enough, and he is going to meet you in every difficulty, and be your companion every day, and I do not see how, if you are set right by faith in him, you can possibly miss him!

WORKERS WITH GOD.*

Bishop Philip Cook.

We, then, as workers together with him, beseech you also that ye receiwe not the grace of God in vain. 2 Corinthians 6. 1.

This is my first visit to Northfield, and I regard it as a great privilege, as I know each one of you is doing. I am going to have something to say in just a moment about the responsibility of that privilege. When I was asked to come here I was reminded of the fact that the theme of the whole conference is "Jesus Christ, the Same Yesterday, Today and Forever." None of us will want to go far astray from that central theme. However we may look at the Christ, from whatever different angle of thought or different line of approach, we realize that our work and our words will be of little avail unless they succeed in bringing the Christ nearer to us and us nearer to Jesus, the same yesterday, today and forever. And it is because he is the same yesterday, today and forever, because his discipleship alters not, because his claims upon human life are just the same, and because human nature, if it responds well, must respond in just the same way that it did in the apostolic times, that I can take a text from that age.

I have read to you: "We, then, as workers together with God, beseech you

* Northfield Young Women's Conference, 1924.

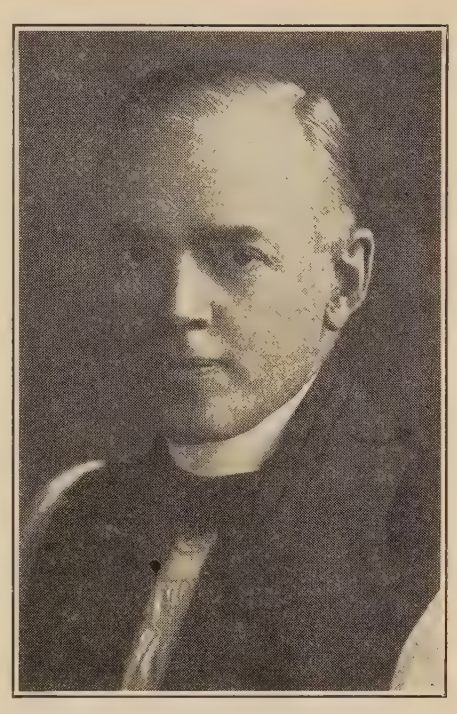
that ye also receive not the grace of God in vain." I should like to put beside that thought of discipleship, of working with God, this expression from the First Epistle of St. Paul the apostle to the Corinthians: "When I was a child I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things." The ultimate goal of Christian discipleship is conscious, consecrated working with God, and the way thereunto is the putting away of childish things. Every worthy life is a life that is consecrated to the plan of God, and being consecrated to the plan of God seeks to know what the plan of God is, especially with relation to itself. Let us find out, if we can, in this brief meditation a few things that belong to the idea of working together with God!

Every privilege carries with it corresponding responsibility.

I am fond of telling how, when I first came to Delaware, I went into one of the smaller towns and had the privilege of meeting almost all the colored men of that place at once. It was a very interesting meeting. Speeches were made, and one old man said something that I have never forgotten and don't want to forget. He told how back in 1876 he left Hampton Institute as a graduate, and when he went away the last message his instructors gave him was:

"Now go out and show what Hampton Institute can do for a poor colored boy."

He said he had been trying to do that ever since. As I looked at the old man, with his black and wrinkled face and with silver hair around his head that looked almost like a halo, who had been teaching his people in that place for nearly fifty years, I thought what a difference it would make in the life and history of this country if every son and daughter of privilege, all who attend or have attended the schools and colleges and universities of this country, had gone out into its life with the same sense of responsibility this poor colored boy went away from Hampton Institute with, to show what the institution could do for a life. I am conscious of the fact that a great many do so, but I am also conscious that too many take it simply as a matter of course, a matter of privilege and of right, take it all with a very small sense of responsibility for what must be given back in return. You and I cannot come to this conference and go away from it without a share in this responsibility. We must take back to our homes and into our lives this determination to show what a Northfield conference can do for us.



Bishop Philip Cook.

A father who had sent his son to college wrote his boy something after this fashion, to explain his reason: "My son, two things are necessary to a worthy career: character and brains. Character without brains makes for inefficiency. Brains without character make for irresponsibility. You must have both." Then he added: "You have character by reason of your upbringing and our family, and I have sent you to college in the hope that you may acquire brains."

I give you that for what it is worth, and it is worth a good deal. This father's use of the word "character" may not be altogether accurate, but what he meant, I suppose, was that every worthy career must be backed by fine motives, honest ideals, character in the sense of acquired habits that lead to decency and nobility. You and I know many people of that sort who react

quite properly, and yet, someway or other, never seem to get very far with it. They count for so little either in their own family or in their own community. I might say they are good, but they are not good for much. They are the sort of people who spread that most dangerous of all heresies, that godliness is to be identified with stupidity, who give the impression that the pious person is of necessity dull. All this is common enough.

Then, we are familiar with the other type also, the type that have brains but no character. Fine ability, no sense of responsibility. People who go through life putting the highest estimate upon success, seeking to achieve success cost what it may. People who, if they can't be famous, at least succeed in being infamous. People who go through the world asking not what is right, but what is profitable; not what is just, but what is advantageous to them. They succeed because they have brains. These are the people who in very large measure establish the fashion of our time, who, because they are successful, find their names in public print and look at us out of the Sunday supplements of the newspapers, and who deceive many, and especially the young, into believing that success after all is the finest attainment of life.

I don't find that Christ put any high estimate upon success, as the world estimates success. Too many elements enter into it. Success is bought too frequently at the soul's price. Jesus put his high estimate not on success, but on faithfulness. "Well done, thou good and faithful servant!" was his comment upon a useful life, a life that was a blessing, a consecrated service. You must have both character and brains, with a high sense of responsibility for everything that is received, for to whom much has been given from them much will be required.

And so we find a nicely balanced series of compensations in life to those who are workers together with God, consciously working according to God's plan. "We, then, as workers together with God, beseech you also that ye receive not the grace of God in vain."

When we turn to our Bibles we discover that there is at least the suggestion that God keeps an account, a sort of celestial bookkeeping, with each one of his servants here. Indeed, the American historian and essayist, John Fiske, says that his first childish notion of God was as of an old man, with long hair and flowing beard, who, behind a high desk, somewhere up in the sky, was constantly writing in a large book, the Book of Life. Fiske was much concerned, as a boy, to know what was written in that book about him. Though such a literal interpretation of the suggestion might be dismissed at once as too naïve and childish, yet a little straight thinking will show us that this describes the situation,—that there is this celestial bookkeeping, an account for each one of us, and in that account we have our debit side and our credit side. At the beginning everything is all upon the debit side, or what we owe. Think how we all came into this world, the most helpless of all helpless things, a tiny human infant, a biological entity—chiefly stomach and lungs, without any conscious spirit, without any conscious mind, and like most people without much mind, making a good deal of noise about it. So we find God invests in each human life, and the account starts on that basis, and at once God's partnership with man begins, for everyone of these tiny, helpless infants must find those who care and guard and protect and nurture it. If these forces are lacking, God takes back the little life to himself. Normally the household is prepared, and the debt mounts up both to God and to man for what we have received. Normally we enter into schools that we did not found or pay for. We come into a country, whose life has cost the blood of patriots, the courage of pioneers, the whole line of national heroes, known and unknown, who have handed down to us the heritage of country and government. Normally we come into a church that has cost in successive ages the work and the blood of martyrs and of saints, the continued faithful service of men and women of every generation,—yes, the church of the living God, the life of which cost nothing less than the life of Christ, the blessed Son.

And so we go on, and the debt mounts up and up until the mind and the imagination are lost in an effort to figure out how

much we owe to the work that God has done in conjunction with men, both entering into that partnership that has made the intricate thing that we call civilization.

When men say that the world owes them a living, they are talking nonsense. The world does owe them the opportunity to make a living. It does owe them the opportunity to serve with God and with man, but as Christ has put it in that wonderful parable of his, the debt that every generation owes as the heir of all that has preceded it amounts to "ten thousand talents" more than any soul can ever expect to pay back. Yet we are expected to try to pay back. The home expects us to make a return, the college, the country, civilization. God expects a return, the return that we work with him, that we use our lives for that purpose; and I take it that the opportunity to make that return, and the celestial bookkeeping that belongs to it, is just as mysterious as the other side of that bookkeeping.

Making Return.

How are we going to make that return? One way to do it is to begin to put away childish things. There is a line of a philosopher that I read a long while ago: "The way of life is wonderful. It is by abandonment." Not by acquisition, mind you, but by abandonment. It is by giving up things one after another. You girls a little while ago were playing with your dolls,—not so long ago for some of you, either. You abandoned your dolls for something else better known to you than to me, and then something else, and so it goes through your life. Boys abandon their blocks for their tops, and their tops for marbles, and marbles for baseball bats, and baseball bats for sweethearts. The best poetic picture of it is found in that remarkable statement of the Fool in "As You Like It," in the description of the seven ages of man: passing through, using the things of life only to abandon them because they do not yield that which the heart seeks, satisfaction and peace and joy. But that is not the life belonging to the children of God, the life that has learned to live not upon things, but upon faith, conviction, feeding upon the love of God, the life that has learned that the soul's pleasure and the heart's satisfaction are not to be found in any place else save where God is, where Christ is, where his work is being done.

This contribution that we make, or ought to try to make, is best made, first of all, by not complaining because our opportunities are what they are and our endowments are what they are; not complaining because we have just the mind and the heart and the ability that we have; but taking that which we have and consecrating all to God's service.

I should say that the next way to do it is to meet present needs to the top of our ability.

Don't worry about the future! How could St. Paul know when he wrote these wonderful letters,—many of them bearing upon their face the evidence of haste,—that these letters were going to be the touchstone of Christian doctrine and the storehouse of spiritual truth for all generations? I venture to say that he could not have written the letters if he had known the use they were going to be put to. He wrote to meet a present need. God and man were able to take that which he wrote for the need of every age since.

How could Lincoln know, as he went down to Gettysburg and prepared that brief speech, said to have been written in a baggage car, that he was composing the finest bit of English oratory known to the language? He did not know. He couldn't have written it had he known. He was meeting a day's need, and the world has accepted it as it stands.

How could John Henry Newman, that figure who was the center of such great religious conflict in England for many years, have guessed that after the conflict was over and people had mostly forgotten his part in it, he would still be remembered by hundreds and thousands of people because one day he wrote that little poem, now a hymn, "Lead, Kindly Light"? The world was able to use the words that the Holy Spirit put into his heart..

And so let us go back to our places in life conscious co-workers with God.

Two years ago I was in California, and I went to a ranch where they raise roses the way they raise corn in Kansas, hundreds of acres of roses. One rather sentimental woman in the party picked up a

beautiful rose, and as she held it in her hand said:

"Oh, what wonderful roses God makes!"

"No," said the canny Scotchman who was the chief gardener, "God didna make that rose. This is the rose that God made," and he picked up a scrawny little wild rose. "This," he said, picking up the beautiful rose, "is one that God made with man's assistance."

That is true. God could work out the world's salvation with angels and archangels. The point is that he doesn't. He works it out through men and women that consecrate themselves to work as partners of his.

WAYS OF DEATH AND OF LIFE.*

Rev. S. M. Shoemaker.

There is a way which seemeth right unto a man, but the end thereof are the ways of death. Proverbs 14. 12.

In the collapse of religion based on authority, in the shifting of the center of religion from authority to experience,—and that has occurred in the lifetime of a good many within the sound of my voice,—it is natural that everyone should want to have a hand in making their own philosophy of life; and it seems that any experiment in trying to find out what life means, and any conclusions that come to you based upon your own experiment, are better than taking something that has been merely handed to you by somebody else. We have had a good many experiments of that kind now, and the time has come, I think, when we want to observe some of these bumptious American street-corner philosophies, and see to what they lead us, whether to life or death.

Self-Expression.

The first one I want to speak about is the way of self-expression.

An intelligent American woman asked me in China once why I was religious. I told her it was a long story and I could only make a beginning, but I said:

"I am religious because I sin."

"I don't believe there is any such thing as sin," she said.

"I believe there is such a thing as sin," I replied, "and I believe that sin is anything—any attitude or act,—that walls us away from God, or walls us away from other people."

She said: "But I want to live my own life. I want to be myself. I want to express myself."

Well, it happened that that young woman was living profoundly, exclusively for herself, and she was taking refuge for a bad thing under a good name.

Of course we want self-expression. We want schools and colleges that will produce individuality, that won't turn out boys and girls that are all of a pattern. I am just as tired of scholastic and collegiate mediocrity as you are, but self-expression must have something to express. You must be something, you must have something to express.

True self-expression is not going to ride roughshod over all the moral experiences of mankind. There cannot be true self-expression without some reference to moral obligation. Men and women can justify almost anything on the basis of self-expression. They can do almost anything they choose and call it self-expression. Sometimes I want to ask whether they have got any selves worth expressing. To that woman in China God was a fog, a gas; and she was cantankerous in her own home. That kind of self-expression is death, and this world is just chock full of ungoverned people talking about self-expression. They usually mean by self-expression doing exactly what they please.

Scientific Materialism.

There is a second way: the way of scientific materialism. By that I mean the common opinion of those in touch with evolutionary thought, that we are so conditioned by our animal and physical heredity that real moral freedom and progress are impossible.

There are positive sides to this that we don't want to overlook. We are a good deal farther advanced today in the way we treat some people. In our hospitals, jails and penitentiaries we know better than we

* Northfield Young Women's Conference, 1924.

did how to deal with people who are not fit to cope with life. We are much fairer and wiser than we have ever been before. But many people who are perfectly able to cope with life are taking refuge behind that. How many times has a murder been committed by a perfectly sane person, and the plea entered in the law court is that of insanity? How often does it happen that we go and do exactly what we choose, and when somebody checks us up we say, "Oh, well, of course evolution! The ape and tiger are still in us, and perhaps we can't quite help it," when we could help it!

A while ago I read a book review in an evening paper. The writer said, "It is not only possible, but highly probable, that the only similarity between human beings is biological. They are all animals. . . . . We know in our heart of hearts that we are incorrigible." Such ideas run all through popular efforts to be scientific. They are not wanting in the class rooms of schools and universities. They are infectious in the atmosphere of the modern world.

The general impression I get from those people is that they feel that the free portion of man's life is so small that he might as well give in to his instincts and live as he wants to live. The excesses to which young people and old people are going are blamed upon the idea that they are not really quite responsible. It is a pretty serious state of affairs. Tell a lot of people how little control they have over themselves, and they will act upon it.

The way of scientific materialism is the way of moral death, and many people there be which go in thereat.

Scepticism.

Then there is another way: the way of scepticism.

Scepticism, I suppose, is a general doubt about the worthwhileness of life. It is agnostic about God, about morality, and about immortality. It is probably the laziest philosophy ever invented, and of course there isn't anything very new about it. If you want to find it par excellence go back and read Ecclesiastes, probably written when Palestine had passed from the corrupt rule of the Persians to the more corrupt rule of the Greeks.

Scepticism usually comes as a kind of a reflection in the individual of a great national disillusionment. And in these days of ours, of let-down after the unfounded, baseless idealism and optimism that we had in wartime, when we found we could not gain the ends of heaven by the means of hell, society is full of people who are going around saying that they can't find any meaning in life. It is all a puzzle, a tangle and a snarl.

I talked the other day with a sceptic in college and he assured me that he thought life was a joke and a bad joke, and that pessimism was the only conclusion for a man to come to that had his eyes open. That is a very different thing from dissatisfaction with things as they are, which is part of a prophet's message. It is usually the belief of persons either idle, or employed in very abstracted pursuits. You never will find men who live and work who are sceptical of human life, but give me a man who never turns a hand for humanity, who sits about and reads realistic novels which make human life ignominious and he has all the makings of a sceptic. He is sour, and bored, and disgusted.

The end of this way of scepticism is not alone moral death: it is high treason against life itself, and undercuts all its foundations.

Pleasure.

Fourth, there is the way of pleasure.

Whenever men are dubious about their moral capacity, whenever they doubt the trustworthiness of their own reason, or are doubtful about the value of life, they can always turn to the satisfaction of appetites. H. L. Mencken sums up his conclusions about life under these heads, in one of the series called "Prejudices":

"To be happy, reducing the thing to its elementals, I must be (a) well fed, unhounded by sordid cares, at ease in Zion; (b) full of a comfortable feeling of superiority over the masses of my fellowmen; (c) delicately and unceasingly amused according to my taste." There are thousands of people old and young, all through the cities of this land that are reading trash like that because they think it offers some kind of a liberation. I meet any number of young men who dedicate their lives to propositions just like that. A college man described his vacation to me once in these

terms: "We went to dances and teas and theater parties, we played golf and drove the car and drank, WE TRIED TO HAVE A GOOD TIME." That is the way of pleasure and the death to which it leads all in one sentence: "WE TRIED TO HAVE A GOOD TIME." Did you ever hear anything so pathetic? Did you ever hear anything which so absolutely proved that a man had squeezed all the juice out of life, exhausted every possible sensation, and just fetched up where there weren't any more sensations left? "Tried to have a good time"! When will we learn that we cannot find happiness by seeking for it directly, but that happiness never comes except as a by-product: that it dies when we seek it, as a flower wilts for being held too tightly in one's hand?

REVENGE.

There is another way. There is the way of revenge: of requital, of getting even, of getting the other fellow.

I suppose of all the traits we have inherited from our ancestors who roamed the woods and lived by overcoming their bestial and semi-human neighbors, nothing is so strong as the instinct of combat. We like the feeling of conquest. We like the feeling of repaying and getting even with people that have ever planned or executed harm against us. And that which makes women ride down the reputations of other people who may have ridden their own reputation down, and that which makes men cut the throats of people in business before they have a chance to cut their throats, is that old love of a fight, the love of getting even. That is precisely the same instinct which, when gathered up from all the people of a society, heaped upon the pyre of a common antagonism, whipped into flame by lawless newspapers and incompetent statesmen, and especially if you can white it over and call it patriotic, makes war. A vast deal of what is called by the name of patriotism is this old elemental hate. People are able to let fly at another nation, because it is an enemy nation, the hatred that they have never been able to let fly against people at home whom they didn't like. This love of getting even has made for so much courage in the past that the Hon. George Peel said that history and homicide were indistinguishable terms.

Breaking in across the page of this ghastly record is the shadow of a Man on a cross, and his religion has been the negation of revenge. Benjamin Kidd says, in that book of his called "The Science of Power," "The spectacle of the West, for more than a thousand years under the influence of the inborn heredity of a fight in its ruling classes, devastating the world with war in the name of the religion of universal peace, will beyond doubt strike the mind of the world in the future as probably the most monstrous phenomenon in the history of humanity." If the history of our West is going to be changed, we must obliterate hate in our own hearts. We must pay the price of love right straight through. Let all hate cool down and cool out, except the hatred of evil itself!

Now it is very easy for us to sit up here and condemn people who live by these erroneous philosophies of life, but there isn't a single one of us who isn't personally subject at one time or another to the infectiousness of those ideas, and who does not sometimes succumb to them, and live our lives accordingly.

Every time the demon of self rises up and says, "You are wasting your life living in this cramped home, giving your life to your mother: you ought to be out making a dent on the world," it may be that the same old self is talking to you that talks to all the rest about self-expression.

Every time we try to excuse ourselves by blaming a former generation for some unhappy or unfortunate trait in us, we are also making matter superior to mind.

We like to put it off on the past, on science, on evolution, on the fact that we haven't gone far enough, when actually we may be entirely responsible.

Every time we insinuate misgivings about life, every time we say anybody is hopeless, we come perilously close to the ideas of scepticism. Every time we sit down to that easy, indefinite, agnostic, godless, spineless, supine kind of life that a great many people are living today, we get down to a certain kind of scepticism.

Whenever duty is in conflict with pleasure, and we take pleasure, just that same thing happens to us. Oh, the tragedy of it! The tragedy of people who try to find happiness by pleasure! A little while ago

4886

at a conference a man turned up who was drunk. We made him at home. He had along with him his little jug of hard cider, and he kept it right with him. Whenever he got a chance he took another shot at it. That night he went to bed, but he didn't sleep very much, and along about half-past one o'clock he said he wanted to talk to me. I went in and sat down next to him. He didn't say much. I knew he wanted to talk.

I said, "How about it: does this work?"

He said, "I have known what fun is, but I have never known what happiness is."

Isn't that pathetic? And many people there are who know what fun is, sensation, excitement, a good time, but when you get home and think it all over, the next day, how much real happiness is there?

And then we let fly words of prejudice, the kind of words that make for misunderstanding with other people. Take this attitude of ours toward foreigners,—how about it? Does the Japanese student in your school feel that you feel a difference? I don't say, Are you nice to her? That is another thing. I mean, does she feel there is a difference? What about our attitude toward Mexico? What would we do if we were really Christian in our whole attitude toward other people, toward people we don't know and people we don't understand? How many of us are war-makers and not peace-makers in that respect?

We all of us go off on those things. We go off not once but often, and the Christian church has gone off in the past a good many times. There are many ways that seem right to men, and the ends thereof are ways of death. They are man's effort to live without God. Sometimes men set about it with a furious intensity and anxiety, high-minded men, believing that they can blaze a new trail across the wilderness and come to some new philosophy of life. We admire the attempts of philosophy, as we lament its failures, to say anything final about life. Other men simply make up their minds to go their own way. They just want to try something new and see if they cannot come out at the end of the trail and be somewhere. What do they find? They find disillusionment and disappointment, and sometimes cynicism.

Old John Randolph of Roanoke was an odd fish, but he knew life, and he once said that he had never known but three or four really happy men in his life, and they were, to use his own phrase, "sincere believers in the gospel."

Some of you came to Northfield you hardly know why, but some of you came here as a warning, to let you find out that the kind of life that you were beginning, or that you had let your imagination fasten on but had not begun,—that looked attractive and free, that looked to be the kind of thing you wanted to live,—is not the life for you. Life isn't a joke and farce to be laughed at, and life isn't a tragedy to be morose about. Life is just a great opportunity, and you can make it just as valuable or just as inane as you want.

Some of you here today may be in secret despair. Few people find anything like real, downright happiness. You have had your try at your own way of life. You have paddled your own canoe a little while. How about it: does it work, where does it lead? You said you were going to throw over the old things, the things the family believes in, and try it your way, and I just want to ask whether it fetches you up with the kind of life that seems to be the beginning of power and influence and joy and discipline and service, or whether it seems to be the beginning of self-centeredness and pleasure-seeking, and not getting anywhere?

The word "sin" in the New Testament means "missing the mark." How many of us, in this generation, are sinning who don't know it, because we are missing the mark? I suppose the fundamental sin of life is to be fool enough to think that we can do without God.

The Way of Life.

There remains for me to say a little about the one way that leads to life.

It is a straight and a narrow way at its start. How few of the things on which our modern world depends were within the reach of him who first walked that way until it led him to the cross of Calvary! How few of them he cared about, or allowed himself to depend on! How absolutely he negates these things we have been talking about! He believed in discipline, in moral freedom, in duty, and that love was the only final law of life.

An ungoverned man told me a while ago that he was going to live fifteen years more, live hard and live intensely, and then he was going to write his philosophy of life. What I wondered was, Who was going to read his philosophy of life? Fifteen years afterward who will know of it, save a few whom he has made twofold more children of hell than himself? How can he tell us more than Christ told us of the necessaries of life? Nobody else is seriously in the running for the mastership of this world beside Jesus Christ. There is, literally, no other name under heaven given amongst men whereby men must be saved, saved from the hell we make for ourselves when we are left to ourselves.

My friends, think what has been committed to us! You and I have been given the secret of life in Christ, the secret of its values, the secret of the way to live it, the secret of what that kind of a life is going to lead to hereafter. If our Lord is going to glow and shine in this world that needs him more than it needs anything else, he must glow and shine through people like you and me.

A good many of you doubtless saw that remarkable play last year in New York, "The Fool." You remember, at the climax of the play, where Gilchrist is telling a little girl how the woman who was ill for twelve years was healed. Everybody was tense all around, and there came over me an emotion that was absolutely overwhelming. "Those people are talking about MY Christ, and these people, whose eyes are wet with tears, are moved at the very thought of Christ. And yet they don't know him!"

If he can move people like that who don't know him, what can he do for people that do know him! And how are all the unbaptized millions in this country going to know him unless people like ourselves tell them about the true way of life? The question we have to face in these days that lie ahead of us is, How can we tell anybody until we ourselves know?

THE CLAIMS OF JESUS CHRIST UPON OUR LIVES.*

Rev. S. M. Shoemaker, Jr.

Tonight I should like to talk to you as directly as I can about the claims of Jesus Christ to the overlordship of every life in this hall, and I want to move out to the consideration of this subject along the lines of the very earnest talk which our Lord had with St. Peter, as recorded in the last chapter of the Fourth Gospel, St. John 21. 15-22.

That chapter is one of the most perennially searching in all the New Testament. Three times the Master questioned Peter as to the rock-bottom sincerity of his discipleship. Twice he used a word which connoted strong loyalty, and the third time he used a word which meant absolute devotion. This it was which "grieved" Peter, not the repetition but the intensification of the question. When three times Peter protests his loyalty, Jesus tells him without any shading to what this loyalty will carry him: that it means martyrdom. And then he says simply, "Follow me!" It chances that the beloved disciple is just behind them. Simon Peter never had much control of his curiosity, so he says, "Lord, and what shall this man do?" The Lord rebukes that curiosity about the affairs of another man, and says that his plans for him have nothing to do with Peter. And then again he says, "Follow thou me," or as Moffatt puts it, "Follow me yourself!"

I ask you to consider with all the honesty you possess what manner of man is this who cuts to the roots of a man's loyalty with a demand for devotion which knows no compromise; who promises death as the reward of the devotion; who will brook no twisting of the conversation into the affairs of other men, but caps the whole with one colossal, "Follow me!" as though that was the sum and substance of the matter. There it stands. And the facts are that this is not the only time, but one of many, when he said just the same words to very different men. His deathless figure stands at the head of a human epoch, and down through all its generations comes that majestic imperative, sent out into all the world, "Follow me!" What manner of man was he? What has he done to justify this

* Northfield Young Women's Conference, 1924.

enormous claim to the mastery of men's lives? What will he ask of me if I accept the challenge?

I want to try in part to answer these questions.

First, what has he done for the world? There are four things which it cannot be disputed the world owes to Jesus Christ.

He has brought God near to men.

The other night a woman sitting next me at dinner said, with a wistful sense that she was wrong, "There is a fearful blasphemy in my heart. I want God, but I don't want anything to do with your Jesus." Apparently she was quite unconscious that the things she loved in God were things she learned from Jesus Christ. I confess that I myself find it hard to think about an infinite God, harder still to love him, apart from some expression of what he is in human life. God may exist, but I cannot feel him companionable or accessible, as apparently Emerson and some of his school thought they could. I admit at the outset that my brain falters because it has no lines along which to conceive of an infinite God apart from Jesus Christ. But he came, and since then our thought of God has been different. The warmth I feel in his personality I can transfer to God himself.

Let me give you a simple illustration. Last summer I was in the baptistry of St. John Lateran in Rome, trying to look up at some ancient mosaics over my head. I was having a difficult time until an old guard near by handed me a little mirror, and in that mirror I could see perfectly and completely reflected the whole of the mosaic. That, it seems to me, Jesus has done for God. He has brought God near to the world. And when we pray "through Jesus Christ our Lord" we are not adding a magic formula: we are expressing our universal debt to Jesus Christ, that God has been made plain and brought near through him.

Another thing he has done: he has set a new value upon human life.

One of my cousins just escaped with her life in the Japanese earthquake last fall. She told me that while she was in the water she saw a number of fishing boats go past foreigners who were drowning, the boatmen showing not the least interest or concern for them. We call them callous. No. The view of human life to which they have been brought up is callous. They have seen human life used, bruised, starved, and destroyed until it does not stir them to see it lost. Jesus valued human lives for their own sakes, and valued them all as being infinitely dear in the sight of God. There is a vast deal of sentimental ignorance about one religion being as good as another because certain moral axioms correspond in each of them. But when you come to this question of the value of personality, it has nowhere been expressed so that it caught the imagination of men as it was by Christ, and as it is still by those who take him seriously. He has changed human values.

Again, Jesus has let loose most of the gladness in the world.

When Swinburne says,

> Thou hast conquered, O pale Galilean,
> The world has grown grey with thy breath,

he is not only saying something palpably absurd about Jesus personally, who can hardly have been a very "pale" Galilean, but he is uttering the most abject tommy-rot for anyone who knows history. If there is one thing he did not bring, but did dispel, it was greyness. Take up any pagan literature you wish, and see if it does not all look and sound as though it had been written on a cloudy day. Christ's was not the gladness of the child who knows no evil, nor of the cynic who makes light of it: his was the gladness of One who faced evil and knew it to its very last dregs, who had suffered and been tempted and been disturbed by it as no lesser person could be, but who knew a solution and who was giving his life to the solving of it. And his joy was thus the joy of the servant.

If you want to find what this means read Mr. Chesterton's new life of St. Francis of Assisi, for there you will see the kind of strenuous joy which Jesus liberated for men to possess. He closes the story of St. Francis' death thus, "The stars which passed above that gaunt and wasted corpse, stark upon the rocky floor, had for once in all their shining cycles round the world of laboring humanity looked down upon a happy man." Christ taught Francis how to be glad.

And he has so filled the world with faith in immortality that we live our lives here

in continual anticipation, adding greatly thereby to their happiness and dignity.

Some of us had the privilege a few months ago to sit down for most of a day with Mr. Philip Cabot, the author of two most remarkable articles on religion in the "Atlantic Monthly" during the past year. He told us that he had come to faith in God largely through his craving for immortality. He felt there must be some counterpart in reality to this great instinctive longing, and he began to believe in immortality. From believing in immortality he began to believe in God.

The kind of immortality which the world believed in before Jesus came was a kind of restless sleep, a shadowy grim survival. It was he who brought immortality to light, and who brought light to immortality, conceiving of it not in terms of length but of quality, not as endless existence but rather as a perfect fellowship. "This is life eternal, that they should know thee the only true God, and Jesus Christ whom thou hast sent."

I wish there were time for me to speak also of two other great contributions which have come through him. One is a unique kind of loyalty, centering in himself, and changing the caliber of our whole existence. The other is that he has given humanity hope for itself, freed it from the despair which comes sooner or later wherever vital religion is absent. Now anyone, be he man or be he God, who can so alter the main currents of history as that, so infuse his ideas into the minds of even a small group of men as to raise them to a new level of life, is worthy of all the attention I can give him.

New Testament Claims.

Now let us look for a bit at a few of the claims which the New Testament makes for him.

The first impression that leaps out from the pages as you run through them with an open mind is of some one entirely identified with human life, but in a strange way superior to it: standing (as it were) between two worlds, with one hand firmly holding to humanity and with the other firmly holding to God. I cannot forget the overwhelming self-consciousness of Jesus, and I think there can be no reasonable doubt that he himself felt that he was in an unique and original sense the Son of God.

This is a serious and weighty matter, of far more consequence to me than what men said of him, though their evidence agrees. For there are but three possibilities here: either he was deceived about himself, a harmless but mistaken enthusiast; or else he was deliberately deceiving others to gain the mastery of them; or else he was telling the truth. Was this Man who was right about everything else wrong about himself? Did a Man with a passion for truth lie, or become self-deceived, when it came to the authenticity of his own commission? I cannot believe it! What would be blasphemy for any other man who ever walked across the world,—this claim to Godhead,—is natural to him. It is not egotism, as Ian Maclaren said, for Jesus to say so often, "I," —it is deity! The more you will company with him, as did the disciples of old, the more will you say what a soldier caught in a flash beside the cross, "Truly this was the Son of God!"

There is another thought which I would like to take an hour to deal with. It says in the first chapter of the Fourth Gospel that he "was the true light that lighteth every man." That means one thing only, that there is an identity between Christ and our conscience, truly understood. As we see Christ we say, "There goes my own real ideal of myself." There is no identity between Christ misrepresented and my conscience uneducated, or falsely reported, but there is identity between the true Christ and the true conscience. This is the real link in all humanity, this similarity of moral enthusiasm which is at the bottom of every man's heart. Some people do not know Christ, and many people play fast and loose with their honest convictions. But when we are honest clear through we recognize in Christ the demands of our own inner life. And when we bring together in loyalty and discipleship the inner and the outer, we find by a unified life that he is the true light that lights us as he lights every man.

And yet another word in the New Testament which is everywhere assumed but only once expressed so clearly: it is the old verse in St. John 7. 17, "If any man willeth to do his will, he shall know of the doc-

trine." It means that if you will submit yourself to the moral guidance of Christ the intellectual problems will clear. It is a colossal claim this, that in the light of following one Man all the way the very truth itself will break upon us. But it is true. And there is not a truth in the New Testament which our generation needs more to learn than this. Jesus did not feed people creeds end-on, and he never argued with people intellectually. He tried to prepare a soil in their lives where the truth could grow.

Shelve your insoluble intellectual difficulties for the time! Begin your discipleship! Go with him in the kind of life he wants you to live; and in his companionship the problems of life will clear away like mists, and you will know the truth, and the truth will set you free!

Perpetually I get from the New Testament these three impressions of the Master: as the unique Son of God, as the inspirer of the best inner light of men, and as the One in whose companionship life becomes clear and plain sailing. This was a matter of experiment leading to experience at the first, and it must be possible to repeat the experiment if it is still true as it was at the first.

His Will for Us.

All right. If I take him for my Master and Lord what do I get let in for? I recognize his credentials and the weight of his claims. I know, moreover, what he has done for men in the past. What is his will for us today?

Mr. Chesterton has said that the characteristic demand of Christianity is for a new world. It has always demanded a new world. It took a long time to do it, but through the strenuous purgation of the Dark Ages we finally got an age of faith, and after the milder paganisms of the Renaissance we got a Reformation. And Christ calls to our generation for a new birth of the world, a release from the absurd materialism and intellectual conceit which are the dominant marks of our age. We are still antediluvian in our attitude towards race questions. I do not believe that if Christ had been in the Senate he would have voted for an exclusion act against anybody. What does that sort of thing go back to? To a belief that God did not make all men of one blood to dwell on the face of the whole earth, but that he made them of different bloods to stay where they were put. I know there are considerations that seem more "practical," but my quarrel with the practical fellows in power is that they have succeeded in getting us into a peck of trouble. I'd like to see somebody try the ideal way for a while.

Then there is the question of industry. The nib of it seems to be whether I am, or I am not, my brother's keeper. If I am, his life is as valuable as mine, and he is entitled to everything I can provide for him to make life sweet and harmonious and worthwhile. If I am not, I can use his hands and his body to work for me, and when he is worn out throw him aside and call another. That is being done wherever human life is plentiful and labor is cheap, particularly in a country like China, but also in our own country. Some of you come from families that have not let the spirit of Christ run back into the questions of wages and working conditions, and you live on money that comes out of the sweat of overworked men, and sometimes women and little children. Studdert Kennedy says in "Lies," "It was the children. They did the trick. . . . . I knew that children were underfed and badly housed. I had seen it with my own eyes. That knowledge made me mad. I believe a hungry child would make Christ mad. I believe that hungry children and child-waste make almighty God mad."

And war. Have we thought it through? What did the last one accomplish? Sometimes I wonder whether if Mr. Britling had seen through it, he would have seen it through. All the filthy lies and hypocrisies, all the pent-up hatreds let loose under the sanction of patriotism, the blood and the pain and the bitter home-staying haters. We are sowing the seeds for it every day by insane legislation, and let us make sure that when we make ready our armaments we are expecting in our heart of hearts that we shall use them. Set the cross of Christ over against it, and see if the principle is the same: see if you can urge your brothers and your friends to go and have part in it again, and come after another war to the indecision and the inconclusiveness of this present hour in the world. I

don't believe you can, and the sooner we see the spirit of Christ as unalterably opposed to war, because its method is unChristian and its ends are unrealized, the sooner we shall scotch the wretched thing from the earth.

But the world without is created by the world within. Our present world situation is a perfect sacrament of our inward confusion. We are the kinds of people who create this kind of world. Our bitterness and our folly are built into our state, with its futile legislation and its absurd nationalism. So that the second thing that Christ must demand, without which the first cannot be achieved, is a remade human nature.

The matter with us as we stand is that we have an evil and self-considering will, which works itself out into all the ingenuities of sin. Jesus believed without question in the fact and reality and deadliness of sin, and he had a most uncomfortable way of knowing where it lay in each life which he touched. We shall not gain back our sense of proportion until we gain back our sense of sin. We have forgotten our place. Dr. Fosdick wrote this: "Strange as it may sound to the ears of this modern age, long tickled by the amiable idiocies of evolution popularly misinterpreted, this generation's deepest need is not these dithyrambic songs about inevitable progress, but a fresh sense of personal and social sin." Humanity finds itself today in a muddle because it has deliberately, brazenly, prayerfully followed its own will, and that leads to hell, always and everywhere. If there is one thing of which I am sure it is that human nature left to itself will not go right, but will go wrong. If there is one tenet of religion with which I can never dissent it is the fact of sin: I have it proved to me every time I look into my own heart, that after all the exposure I have had to religion there still lurks within me the animal, the beast, the coward, the snob, the cheat. Don't tell me you have no sin, or that you are slipping easily and lightly through it, and will one day cast it easily from you! You will not, you cannot, but by the grace of God.

Yes, human nature is astray and askew, and we cannot make a new world until we get new men.

But how does Jesus propose to make new men? So far as I can see he has one way which applies to everybody indiscriminately, everywhere, always. He tells us that we must enter upon a new life so different from the old that he calls it being born again.

This is not some slight resolution to be better, to stop doing this or that, though you will stop doing a great many things and do a great many you do not do now if you are born again: it is giving your life to God. The core of conversion is self-surrender. And I believe that the perpetual demand of Jesus Christ upon every man and woman in the world is the demand for absolute and unreserved surrender of will.

I have seen such a lot of people set out to coöperate with him and end up serving themselves. They go into this or that, and mean to stand up against the storm, but when you question them after they have tried, they tell you it has been failure. And you know what the matter is. They were living with one eye on God and one eye on self. They wanted to be good, but not good enough to step on anybody's toes. They wanted to serve, but they wanted to gain also. Their heart is divided, and their lives show it. They stand with one foot on the carpet and one foot on the floor, and nobody is fooled but themselves.

A man sat in my room while I was writing this address, and said: "I know what I need. I've got to begin with crashing through. It will take a daily surrender thereafter, but I have got to start with one big decision to do the will of God."

Don't you let any one fool you into thinking that it is an ephemeral or emotional or sensational matter! I have no more use for emotion in religion than I have for emotion in any other kind of relationship between persons. Conversion and surrender are as much facts of experience as the satisfaction of food or travel in a railway train.

This is the door into the new life. Many climb up some other way, and many stand just outside waiting for the crumbs from within. But there is no peace either way. I talk to a good many people in the course of a year, and how do you account for it that there is never one of them who has not thought at some time or other about surrendering to the will of God? Not al-

ways do they use the word, but the idea is the same: it is the extreme naturalness, appropriateness, and necessity of putting ourselves at the disposal of God, if there is a God in this universe.

And you have thought of it, some of you for years, some since you came here this time. Doubtless you were warned not to get emotional at Northfield, and that is very good advice, and I hope you won't. I am not asking you to give God your emotion, but your will. It can be done very deliberately and coolly, and is better done so. But it cannot be done if you want safety first, as some people did when they warned you about keeping cool at Northfield. They complained of Jesus that he turned the world upside down, and it is full of people who think it will be saved if only they can manage to keep it rightside up, but it won't. I do not hesitate to say it: there is more harm done by Christians with reservations than by most of the sinners outside, for they give the world the impression that their kind of life is all that Christ can produce, and the world outside simply says there is not enough difference between that and itself to give it any time.

Some of you up here are not sinners in search of salvation, you are ladies in search of a religion. God can't do anything for you! You've got to hit bottom and get to reality for yourself by facing the fact of your own need and getting down to business. Christ can do what you need to have done: he has done it time and again for people like you, and worse.

The world is in a mess. A man came into my room the other night after talking with another man, in which about all the mischief anybody can get into came to light, and he said to me, "This is a pigsty of a world, and we have got the only thing in God's heaven to clean it up." If you dissent from that, you have simply got a lot to learn, and I doubt if you have ever looked closely into your own heart and realized that other people carry round hearts like that too. It is no hour to trifle. God wants new men and women for a new world.

Where are you going to be? What kind of a home are you going to make? Will you pull a man up, or down, as you are now? Will you be the kind of person others can come to and expect something from God for them, love and understanding and plain speaking, or will you be compromised, evasive, divided?

That issue faces you tonight. I did not create it. You did not create it. Christ created it when he called out to the world, "Follow me!" It will never grow to be any less of an issue, though you can readily become less of a person for ignoring it. The world desperately needs what only Christ can give it. Christ desperately needs people whom he can work through. And you and I terribly need him. Will you,—I ask you in his name,—will you give him your life and say to him that you will go with him down to the end of the trail?

Lord Jesus Christ, for the rivers of blessing which have flowed into our lives from thee, we thank thee tonight, and for the words of eternal life which thou dost possess and speak to us! We are a terribly needy lot of people, and we live in a terribly needy world. In our best moments we want to do something, but we feel that first something must be done with us. Some of us are ready to go the whole way as far as we can see it, and want to surrender to thee altogether right now. Some of us are standing in our own light and have not yet gotten out of our way enough to see thee. Lord, be merciful to us, and help us to commit ourselves entirely to thee, and find a place for us where we can carry a high banner against the storm and help to bring in thy kingdom! In thy dear name. Amen.

THE CHALLENGE OF RISING RACES.*

Rev. George L. Cady, D. D.

It is strange that we should need any other book than the New Testament to teach us how to handle the race problem. I shall read now two or three verses from the 4th chapter of the First Epistle of John:

"Beloved, let us love one another! If a

* Northfield Young Women's Conference, 1924.

man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

It is a little difficult at this time to measure the result of the impact of the Great War upon the thinking of the world, and perhaps it may be said that we are not yet out of the war. We need perspective and distance in order to be able to comprehend what a tremendous change a tragedy of that kind can make in the thinking of human beings.

There are those who seem to think the greatest result is the change it brought in human government. You cannot take three hundred kings and kinglets, dukes and dukelets, counts and countlets, and put them in the scrapheap, without affecting history.

There are others who seem to think that the greatest result is the overturn of our economic systems, but may I make bold to give you my own interpretation. It seems to me that the greatest result of the war is the new hope, the new aspiration, the new determination, and the restlessness that have come among the backward, disinherited and exploited races of the world. Wherever you turn you find that this is what is making and disturbing modern history.

China in its turmoil is striving to express the best that is in her. Japan is asking that she may have a chair at the table where sit the major nations. India is seething with discontent, and only for the purpose of making India's race values real in the history of the world. After all, unrest is the glory of any race for no race can climb until it is discontented with its lot.

You and I ought to remember that there are 500,000,000 yellow people, and 450,000,000 brown people, and 150,000,000 black people, who are challenging the right of one-third of the human race to own and control ten-elevenths of the world's surface. The white race must answer that challenge, and give some real reason why it should continue to be the ruling race. That answer must be given not in terms of armies and navies, but in the way in which we have served them for their good.

In our own land we find we are confronted with the same race challenges. I am going to bring you one illustration: that is the challenge of ten to twelve millions of Negro people in America.

If you have not been reading the Negro papers you will not know what is going on behind that black face, and you will not realize that Negroes are coming to the birth hour of a new race consciousness. You and I are standing in the most startling acceleration of human evolution that has ever been known in the world. That is the way in which in fifty years a slave people have suddenly come to stand upon their hind legs, demanding man's rights, and an American citizen's rights, and a Christian's rights.

It seems to me that, in the first place, we must face it as a real epoch in the progress of human life; that we must realize it is the most valuable hour that has ever come to any people, the hour of discontent and soul anguish.

I was traveling from New York to Worcester one day, and as I went into the dining car one of the waiters was very courteous to me. As I entered the door he broke into a broad smile, and pulled up a chair, and said:

"Won't you sit here, Dr. Cady?"

I looked at him, and sat down. He leaned over my shoulder, and said:

"Are you going to speak in Boston tomorrow?"

I said: "No, I shall speak in Worcester."

He said: "I heard you speak to my people in Boston recently, and I thought if you were to speak there tomorrow I would get the boys out to hear you." Then he added, "Dr. Cady, my race is getting very restless."

I turned to Dr. Cornelius Patton, who was sitting by my side, and I said:

"In the name of God, why should they not be restless?"

Did you and I think that we could build up this wonderful civilization of ours, its science, culture, schools, libraries and playgrounds, theaters, colleges, courts and that we could put a fence around it and shut ten to twelve million people out, and shut ourselves in, and that they should peer through the bars of the fence, and see us and our children at play in the garden of our liberties and our wonderful endowments, and not have a wistfulness come in their faces and a hunger in their hearts?

No, thank God, that could not be! God has never left himself without the witness of discontent in the hearts of any people. And yet it is when people are sore at heart, and restless and discontented, that they become a fat field for anarchists and Bolshevists and the I. W. W.'s.

How shall we face this problem? How shall we make American citizens out of them? I am to speak upon the educational problem rather than upon the question of evangelization, because the average Negro is already a Christian,—I mean from the standpoint of acknowledging Jesus Christ as his Saviour. He may not be an intelligent Christian, but it is exactly that that we hope to change by the process of education.

What is your way of solving the foreign problem and the race problem in America? Well, you say, we will build public schools and colleges, and we will run them through these educational systems. Therefore we spend millions and millions of dollars upon our public schools and colleges and universities, and run these boys and girls through them, and say, "That is the mill which shall grind out American citizens." Why do we spend millions of dollars upon our public schools, and why do we pass laws compelling fathers and mothers to send their boys and girls to school? Is it in order that they may be smart? Not at all, for most of our boys and girls are too smart as it is! We do it in order that they may become law-abiding, creative, progressive, thinking American citizens.

How shall we make American citizens out of the Negroes? Let us not forget one thing: they are here, and they are going to stay here. You might wish them somewhere else. No, you would not if you came from the South, because the South does not want to get rid of the Negro. They thought at one time they did, and he began to go, and then the white man faced exactly the same thing they are facing in California. The Californian does not desire the Japanese to leave California, because if they do the white man would have to go to work, and the white man never has worked as long as he could work anybody else.

The Negro is here to stay, and he must have not only an economic but a real social and political place in our life, and he must be fitted for it. The only way we can do that is by passing him through the educational process. The South has borne a tremendous burden in this race problem. There are perfectly magnificent men and women in the South who are addressing themselves to this problem, but they have not been financially able to cope with it from an educational standpoint. For 250 years of slavery we made it a law that anyone caught teaching a Negro to read or write could be put in prison. When the war ended, only about 5 per cent of them could read or write. We have done a good deal since, but it has practically all been done by missionary effort.

I was in Georgia a few weeks ago. Georgia has 1,200,000 Negroes, and there are only two accredited high schools in that state that Negroes can attend. Alabama has 1,000,000 Negroes, and there are no accredited high schools for them in that state. The schools giving a high school education are all religious schools. In the city of New Orleans there are 125,000 colored people, with one public high school. In that school last year for the first time they had twelve full grades, giving not over 12 units of credit, instead of 15.

How long do you think America would survive and how long would we maintain our liberties if boys and girls had to stop going to school at the end of the fifth grade in the country, at the end of the eighth grade in the towns, and at the end of the twelfth grade in the cities, and beyond that, absolutely nothing? Nevertheless, the South is making rapid progress in Negro education, and realizes that it must educate all its citizens, for they know, as we all know, that ignorance is not an asset at any time or among any people.

Need of Leadership.

Beyond that there is another problem. These races need leadership. No race ever needed leadership so much as in the hours of its discontent. Just now in this blind feeling for human rights, and stung to the quick by the barriers built around them and by the prejudiced books that have been written about them, these races are coming into bitterness of soul, and they need intelli-

gent, sane leadership. In a wonderful book by James Bryce called "Modern Democracies," we read, "Every democracy must teach its people not only how to read, but how to think."

Our own race needs thinkers. Probably there has never been a time of such a dearth of thinking leaders as in this last year. And if our race needs leadership, do you not think that they need it? What we need, then, is a new attitude. We can no longer face the problem with the old-time prejudice that has characterized Anglo-Saxon people. I know how natural it is, and I know that nothing but the grace of God can take it out of our hearts. It may be that not many of you young people will give yourselves to this sort of missionary work, but whether you do or not this is the thing that I do hope will obtain,—that you may go back to your homes and schools and realize that there you are to carry out the gospel that you heard in Sage Hall tonight. We cannot take Jesus as our Lord, and as the captain of our life, and drop him when we get back to Baltimore and New York and Washington and Boston in the midst of large groups of these alien peoples.

The greatest task that civilization has to undertake is the abolition of war. We must make war upon war. That is the task of the Christian church. If we cannot do that, civilization, Christianity, the church, will be lost. War will destroy more souls than we can save even by our evangelistic methods. How are we to destroy war? We cannot destroy it by destroying our armies, because armaments are not the cause of war. We must make war upon the causes of war. What is the great historical cause of war? In that Disarmament Conference that was held in Washington Secretary Hughes made a proposition that startled the world. It was this: that the nations scrap certain portions of their navies, America offering to lead the way. But a sentence dropped by Lord Balfour in that conference has more to do with abolishing war than either the scrapping of navies or armies. He said, "What we need is moral disarmament." He meant that you can sink your navies and destroy your armies, but if the soul bristles with race prejudice and pride and hatred and arrogance, they will build new navies and new armies and create poisonous gases in a day. Until we take the spirit of hate out of our hearts we cannot take war out of the world.

Someone came back from Europe last year and said: "Europe must liquidate its hates before it can liquidate its debts." And yet we have had the spectacle last spring of our Congress insulting a people that have been our friends, and whose hearts are filled with gratitude because of all the light that has come pouring in upon them from this land during the last fifty or sixty years!

I wonder if you know that new books have been written on the other side. Some of them are in our colleges. Our colleges are full of the spirit of race prejudice. It is a terrible thing for men and women by their writings to stir up in the human heart the sentiments of race prejudice and race pride, the basest and most dangerous of all human instincts.

We must remember, also, that we have not too much to boast of. I wish I could take you to the Hawaiian Islands and introduce you to the Chinese, Japanese, Filipino and Korean students in the public schools. I wish you could see their eagerness. Why, one of our white children in Honolulu does not stand the ghost of a chance of taking a prize in the schools! They are all taken by the Japanese and the Chinese. I wish you could stand in front of six or seven hundred of these splendid colored boys and girls as they gather in Hampton or Fisk or Talladega,—the eagerness on their faces, the earnestness with which they attack their problems, and the sacrifices they make for an education. We have the picture of a group of thirty boys and girls, everyone of whom walked 15 miles and over to and from school. One girl walked 17½ miles every day, and never missed a single day in three years. I wish I could introduce you to Prof. Carver in Tuskegee. He has discovered 175 different products from the sweet potato, among them rubber. The rubber was of such quality that Mr. Edison went down to investigate, and offered him a princely sum if he would come to New Jersey and join his staff. He discovered 135 products of the peanut, and he says that

if we should destroy all other food sources in the world, we could sustain the human race upon the peanut and the sweet potato alone. And yet Prof. Carver was born a slave in Arkansas, and was sold for a $300 race horse. Today he belongs to the greatest scientific societies of the world, and is the peer of any scientist in his field, yet he would not be admitted in any first-class hotel in the United States. America is the only place in the world, with the exception perhaps of South Africa, where a colored man, no matter what he is or how wonderful he may be, will not be admitted into the hotels because he is colored.

Do you know that the Japanese had a full fledged civilization when your forefathers and mine were drinking blood out of the skulls of their slain victims in Great Britain? Do you know that some of the greatest arts were resident among the African people long before we went over there and took them to become part of the agricultural life of our land?

It is not merely a question of whether we do right to these people or not. While we must fit them to live with us, we must fit ourselves to live with them and with all the other kinds of people that we don't like. We must do it because our own Christian life is at stake. We cannot have God and race prejudice both. Jesus says, "He that saith, I love God, and hateth his brother, is a liar." If I could show you those men and women, those boys and girls in their aspirations and suffering, in their hopes and fears, sorrows and joys, I think that the compassion of Christ would become yours.

JESUS CHRIST'S SOLUTION OF LIFE'S MAJOR PROBLEMS.*

1. WHAT SHALL I BELIEVE ABOUT LIFE?

Rev. James Gordon Gilkey.

The topic of this course of addresses is "Jesus Christ's Solution of Life's Major Problems." In planning the course I have purposely confined the problems which I wish to discuss to the problems of individual life, rather than the social problems in which many of us are interested. Today I shall take up this subject: What shall I believe about life?

I will begin by telling a story.

The first delegation of American soldiers that sailed from Hoboken for France had been in Hoboken quite a while before the transport sailed, and the local Red Cross Chapter wanted to arrange a party for the men the night before they went away. They planned a rather unusual program. The first on the program was one of the most brilliant lawyers in New York City, and standing there in the barracks at Hoboken he talked for half an hour, telling the men about the great issues at stake in the war, and what they were fighting for. When he finished the men applauded him to the echo. The next speaker was one of the most successful clergymen in New York, who talked for fifteen or twenty minutes about some moral problems the young men would face on the other side of the water. When he sat down they gave him generous applause too. The third number was a series of selections by a quartet of singers from the Metropolitan Opera House. Most of the soldiers in this particular regiment were young fellows from the far West, and they had never heard such voices before. When the quartet finished singing some of the great selections from the operas the soldiers stood and cheered again and again. Then one of the officers rose to thank the lawyer and the clergyman and the singers for what they had contributed to the evening. As he went on with his speech he finally seemed to be saying some things he had not meant to say at all. He ended his speech by saying something like this:

"I have been in this war business long enough to know that we are not going on any play expedition tomorrow. There are a lot of fellows here tonight who will never come back from France. I wish I had something to take over with me that would make it easier for me to do my duty over

* Northfield Young Women's Conference, 1924.

there, and would give me courage to believe that if I end my life in a trench, death won't be the end of me."

Then he sat down. That was a strange way for the meeting to conclude. Everyone sat surprised and rather amazed. The lawyer hadn't met the ultimate needs of those young men, the minister hadn't, the music had not. Then the contralto in the quartet seemed to have an inspiration. Without saying a word she walked across the platform and began to play and sing. The music she played was written by Mendelssohn more than a century ago, and the words came from the heart of an unknown poet who died centuries before Jesus. This is what she sang: "Oh, trust in the Lord! Wait patiently for him! Commit thy way unto him, and he shall give thee thy heart's desire!"

There was the answer to the deepest needs of those young men. Face to face with the realities of disaster and possible death and inevitable hardship, they must have some interpretation of life that would carry them through victoriously, and in the end make them more than conquerors.

Among the several hundred delegates at this conference there must be many girls who have come to the point in their thinking where they realize that if they are ever to live vividly and creatively and triumphantly, they must have some view of life, some interpretation of existence, which will bring out their latent best, swing all their powers into action, and at last make them, like Paul, more than conquerors through him that loves them.

Fatalism.

The modern world offers several radically different interpretations of life. One is that of fatalism.

The other night I met a man who used to work in Barnum and Bailey's Circus. He was a parachute jumper. He told me some of his experiences, until one day he landed in a tree, and since then has not jumped from parachutes. He unfolded, in a very curious way, his philosophy of life. He proved to be an absolute fatalist. He said:

"All of us in the circus game think that when the time comes for something to happen, that something is going to happen, and that is all there is to it. So," he said, "we do our best until the inevitable happens, and then we take our trouble as quietly and bravely as we can."

The fatalistic philosophy of life, as phrased by a parachute jumper in the circus!

The poet, James Thompson, phrased it this way:

The world rolls around forever like a mill,
It grinds out death and life, and good and ill.
It has no purpose, heart or mind or will,
Man might know one thing were his sight less dim,
That it wheels not to suit his petty whim;
That it is quite indifferent to him.
Nay, doth it use him harshly, as he saith?
It grinds him some slow years of bitter breath,
Then grinds him back into eternal death.

Probably a good many of the girls at this conference hold this fatalistic philosophy of life. They think of the world as a great machine that grinds out life and death, good and ill. Some people have a happy life, and some, like the poor parachute jumper, have a wretched one. Sheer chance determines which.

Jesus' interpretation of life was completely different, and I would like to present it to you under four main heads. After I have outlined to you these four chief points I would like to suggest in the last moments the reason why we think Jesus' interpretation of life is the true one.

Jesus' Interpretation of Life.

Jesus' interpretation of life centers around four great affirmations. Here is the first: There is a loving God who is continually active in us, around us, beyond us.

That is Jesus' first great conviction about life. You will find it interestingly stated in a little passage in Mark 4. 26. Jesus says the kingdom of heaven is as if a man should cast seed on the ground, and it should spring up and grow, he knoweth not how, for the earth brings forth fruit of herself, first the blade, then the ear, then the full corn in the ear. If you will think that little parable through, you will see that Jesus says there are two factors in the production of a harvest. The farmer puts seed in the ground. That is the human element in the process. At that point the universe itself begins to work, and the earth, as Jesus says, "of herself," or, as the Greek put it, "automatically," brings forth fruit. Two factors,—man and the universe.

Jesus suggests that the same thing is

true in the spiritual world. Here are human beings, centers of creative activity in a world of law, but beyond us all is the spiritual power we call God. God is forever working with us and beyond us, and at last carries our best undertakings to fruition and completion, as the field takes the seed which the farmer has put there, and by and by, of itself, automatically, brings forth the fruit which the farmer himself could never produce. There you have Jesus' philosophy of life. You and I do part of the work, but beyond us and around us is God, who brings to perfection the best things we initiate.

All through Jesus' teaching you find the conviction that there are these two factors in life, the human and the divine. Jesus says, "My Father worketh, and I work." There you have the two elements. Jesus says, "I thank thee, Father, Lord of heaven and earth." There is the real God, who does real things, apart from and beyond human beings who do real things.

Most of the girls at this conference believe that God exists, and was active at the beginning of the world. In my courses at college I have yet to find a consistent atheist. Most students will finally admit that there must have been some first cause that started the cosmic process going. The reason, of course, why they believe that is that they see we cannot get something from nothing. It is inconceivable that a world as orderly as ours could be the result of the chance coincidence of blind force and inert matter.

Most of us will admit that there must have been a creative energy, a God, at the beginning of things. But the trouble with most of us today is that we drop God at that point, and live on the assumption that he is no longer to be reckoned with in modern life. It is as though God were an engineer who built the great locomotive of the universe, and put it on the rails of natural law; as though God started a fire under the boiler, set the machinery going, and then, at last, when the wheels started, jumped out of the cab and left the locomotive to spin along the rails, rattling over preordained switches and relentlessly crushing anything that happened to fall in its path. That is the idea of God many young people have.

Against such an idea Jesus protests, and says God is a living reality in the world today. Do you realize what would happen if you began to believe Jesus on that point? You would say to yourself, "Well, if God is as active in the world today as he was at first, ideas and inspirations from God are constantly coming into my life. God is constantly at work on the life of the race, and can be trusted at last to bring to completion that venture in human life which he began at the first moment of time."

That is Jesus' first conviction: a living God, active in us, around us, beyond us, today just as much as in the past.

Here is Jesus' second conviction: This living God is better and finer than the best one of us.

There is a very daring assertion. Jesus says if you want to find what God is like, take the best human qualities that you can discover,—intelligence, love, sacrifice, the best things you can find in human life,—magnify them to infinity, and there is God.

He puts this thought in the remarkable statement which we find in Matthew 7. 11. "If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give good gifts to them that ask him?"

I hope, when you try to think through about God, you will take that verse and make it the starting point of your thought.

If you and I, ordinary and human as we are, can have love in our hearts, how much more love must God have! If we can have an intelligent, creative purpose, how much more must God have it! If we can be kindly and tolerant with each other, how much more must God show those qualities! Magnify the human best to infinity, and you get your picture of God.

The world is full of unhappy people who are convinced that God has deliberately sent hardship and suffering, disease and death, into their lives. They would not believe for a moment that one of their friends would deliberately hurt them, yet they persist in regarding God as the author of the trouble that has wrecked and broken their life. All the way through the war we found people who insisted that God was responsible for the conflict. Many people about us say, "Why did God make me lose my job?" "Why did God wreck my

health?" "Why did God take the life of my little child?" They are living on the old theory, the pre-Christian theory, that God does mean and heartless and cruel things. Against all that Jesus protests. God is love. "If ye, being evil, know how to give good gifts to your children, how much more . . . . !"

The other day I found a beautiful little poem by Karle Baker which sums up this point of view. She uses a rather unusual figure of speech. She compares herself to a bird that has finally broken free from the cage and flown up into the sky. There the bird asks God why there was a cage around her life so long.

Up on God's window sill
Caroling high and shrill,
Shaken with ecstasy
At last clung my spirit free.
God showed his glorious head.
Singing to him I said:
Who was it did me wrong?
Why was I caged so long,
Tangled with wings and strings
Under the stars?
God said, I made the wings:
You made the bars!

The next time you find sorrow and suffering in human life, remember that "I made the wings. You made the bars"! Don't try to carry back to God all the things that wreck human life! Jesus' interpretation of existence is entirely different.

Here is the third point in Jesus' philosophy of life. Human life is a glorious thing because God has given men the power to build with him a finer world.

He suggests that in the parable of the Prodigal Son. If you read Luke 15. 24 you will find a verse which to me has always been a great inspiration. "And while he was yet a great way off, his father saw him and had compassion on him, and ran and fell on his neck and kissed him, and said, Bring forth the best robe and put it on him, for this my son. . . . ." There were a lot of bad things the father might have said about that boy. He might have said he ran away, he disgraced the family, he was thoroughly bad. But you don't find the father saying that at all. "For this my son. . . . ." Jesus is trying to suggest that God thinks about us in terms of our best, not our worst, and sees us as potential workers with him for the building of a new world. That is what that father thought about his runaway son. He thought of him in terms of his best, a boy who had come back home and could now work with his father for the fulfilling of the father's purposes. "This my son. . . . . He was lost, and is found. He was dead, and is alive again."

We all know that there is a deal of evil in human life. We could start in to describe the weaknesses and corruption in human hearts, and end by calling the world a tragic place. But the important thing about human nature is not that there is a bad streak in it, the important thing about human life is that there are superb qualities waiting to be brought out.

You never find Jesus discussing the evil qualities of people. His is an appeal to the latent best in us. He sees two young fishermen, rather unpromising men, and what does he say? "Come ye after me, and I will make you fishers of men." He sees Peter. What does he say? "Thou art Cephas, and on this rock will I build my church." Jesus' appeal is always to the finer, the cleaner, the better side in people.

Don't ever give up faith in people! Here is the faith that keeps us courageous,—the faith that there is something good in people, to which we can appeal, something that will make them make the most of themselves for the sake of their work.

Jesus' confidence in human life and in the possibilities of human nature was certainly not misplaced. I wonder if you remember a vivid passage in Mr. Wells' "Outline of History" where he is describing conditions in England in the Druid period, and he writes something like this: "English uplands in the twilight of a midsummer morning. The torches pale in the growing light. One has a dim apprehension of a procession marching through an avenue of Druid stones. Priests fantastically dressed in skins and horns and horrible masks. Chiefs wearing necklaces of teeth, their great heads of hair held up by pins of bone. Then a great peering cloud of shock-headed men and naked children. Amid the throng marched the appointed human victims, submissive and helpless. They are staring at the distant smoking altars. They must die there in order that

the tribe may increase and the crops be good. England, three or four thousand years ago!"

Beside that awful picture of primitive life put the picture of the world as you see it here today, six or seven hundred young people singing such songs as the one you sang last night:

I would be true, for there are those who trust me.
I would be pure, for there are those who care.

See the distance that humanity has traveled on the long, upward road! The great thing about human nature is that deep down God has put a longing and a desire for better and finer things.

Brother tree, why do you reach and reach and reach?
Do you hope some day to touch the sky?
Brother stream, why do you run and run and run?
Do you hope some day to fill the sea?
Brother bird, why do you sing and sing and sing?
Young man, why do you dream and dream and dream?

As you try to think out your own philosophy of life, in addition to believing what Jesus thinks about God, believe what Jesus said about human nature, namely, that there is within us all a mass of fine powers and abilities that have never yet been discovered. They are all there waiting to be brought out. Christianity is an appeal to your idealism, your hope, your latent best. It calls you to make the most of yourself for the sake of the world.

Here is the fourth point in Jesus' philosophy of life: God's character makes immortality certain.

If you expect to find in reading the Synoptic Gospels any discussion of the nature of immortality you will be disappointed. Jesus never discussed the details of the future life. He never attempted to prove it. He simply assumed it, and the reason is that immortality is the inevitable corollary of the first three points in his interpretation of life,—a real God, a God who is better than the best one of us, and a human life that is a glorious thing. If you have got that much, it is inevitable that you should go on to say, God who is better than the best one of us will give these fine human lives a chance not only now, but through eternity. "If we being evil know how to give good gifts,—how much more, ...!" There is Jesus' argument for immortality.

The thing that puzzles many young people about immortality is this: How can anything survive death? One way to meet that question is to realize that there are two distinct parts to each of us. There is a physical organism which is immediately apparent, but there is something besides a body: there is a soul, a spirit, a personality,—call it what you will,—that permeates every part of your body and functions through it. The bodies people have are constantly changing. A child's body gives way to a boy's; that gives way to a young man's; that in time gives way to an old man's. Doctors tell us that every seven years a person's physical body wears out completely and disappears, but the other part of the person,—soul, spirit, personality, ego,—the other part lives on through all those changes. It is essentially the same personality that the boy had at seventeen that he will have at seventy, but it functions through a different body. Death is the disappearance of the last in a long series of bodies and the emergence into a new form of life of a personality that has already survived many changes of physical organism.

Do you know Jessie Sampter's beautiful poem about immortality?

They have burned to thee many tapers in many Temples:
I burn to thee the white fire of my heart.
They have sought thee at many altars,
They have carried lights to find thee:
I find thee in the white fire of my heart.
Frail is my taper: it flickers in the storm,
It is blown out in the great wind of the world.
But when the earth is dead, and the seas are a crust of salt,
When the sun is dark in heaven, and the stars have changed their courses,
Forever, somewhere with thee, on the great altar of life
Shall still burn the white fire of my heart.

Here, then, is Jesus' interpretation of life: a real God, a God who is better than the best of us, a human life packed with splendid potentialities, and an existence that goes on indefinitely.

Now, is it true? Is there any more reason to believe that Jesus was right than there is to believe that James Thompson was right when he wrote about the world rolling around forever like a mill?

Eleven years ago I was studying in Germany. That winter there was held in

Berlin a conference of the atheists, agnostics, and anti-church party of Germany. The final address in the conference was by a professor of mathematics from Leipsic, a noted atheist. He stood there on the platform, and for two hours discussed Christ and Christianity. He picked one flaw after another in them, analyzed one belief after the other, then began on the character and teachings of Jesus, whittled them down further and further, and at last after two hours of magnificent oratory and public address he appealed to every one to give up Christianity. Then something dramatic happened. Up in the second balcony an old peasant woman rose to her feet, leaned over the edge of the balcony, and shaking a long finger at the speaker shouted:

"You can argue all night, but this world can't get along without Jesus Christ!"

The centuries have proved her statement true. The world cannot get on without Jesus Christ.

Why do I believe that Jesus' interpretation of life is true? I believe it for this reason: people have to have it in the great crises of existence.

As Dr. Fosdick says, the great argument against doubt is that it makes life unlivable. The ultimate proof of Christianity is that it makes life glorious. In the ultimate crises of life you never find people turning to James Thompson's theory, "The world rolls around forever like a mill." Rather, you find them saying, "In my Father's house are many mansions." The world cannot get along without Jesus Christ. That is the best proof that he spoke the truth.

(Other addresses in this series:
II. How Can I Deepen My Sense of God?
III. How Can I Find God's Plan for My Life?
IV. Sources of Surplus Power.)

THE QUEST FOR HAPPINESS.*

Robert E. Speer.

There are many things in which people differ from one another, but there is one thing in which all people are alike, and that is, their quest for happiness. Of course, they have different ideas and definitions of what happiness is.

There are some who mean simply pleasure or amusement. I was coming down on an elevator in our office building some time ago, and overheard one of the elevator boys talking to a friend of his. "I am going to have my fun. That's what a man's life is for," he was saying, "and I am not going to be cheated out of my share."

I imagine that his ideal of happiness would have fallen far short of satisfying most of us who are gathered here tonight.

Some people seem not to be seeking happiness. Obviously they are just trying to make themselves useful, and to do faithful and efficient work in the world. But they would be unhappy otherwise. They, too, are seeking and finding happiness.

There is not anything unworthy in this pursuit of happiness. If you turn to the Bible you find it exalted there from first to last. The word "Blessed," for example, which we meet all through the Bible, is nothing but the word "happy." We meet it in the Sermon on the Mount at the very threshold. "Happy are the poor in spirit, for theirs is the kingdom of heaven! Happy are the merciful, for they shall obtain mercy! Happy are the pure in heart, for they shall see God!" We shall meet it again in that last day when the nations are gathered before Christ's judgment seat to be divided. His word will be: "Come, ye happy, inherit the kingdom prepared for you from the foundation of the world!" It is on the very last page of the Bible: "Happy is he that keepeth the words of this book! Happy are they that keep his commandments, that they may have a right to the tree of life and to enter through the gates into the city!" And there is, in the first chapter of Paul's first Epistle to Timothy, a wonderful utterance of the same truth, when Paul speaks of the "glorious gospel of the happy God." You will find it translated "blessed God" in the King James version, but if you turn to the Greek Testament you will find the word is "happy." And one likes to read it so in this 11th verse of the first chapter of the

* Northfield Young Women's Conference, 1924.

First Epistle to Timothy: "The glorious gospel of the happy God."

If happiness is such a legitimate aim and end in human life, one wants to be sure of finding the happiness that is real. Because we know from our own experience, and we know from the lives of our friends, that it is the easiest thing in the world to think that we have found happiness, only to find out in the end that it was not happiness at all, but something that simply masqueraded under that name. You may easily test whether a thing is real happiness, or has the promise of real happiness in it, by watching whether it will last. One absolutely essential qualification of happiness is security, not uncertainty but the assurance that it is to abide.

Have you ever thought of the meaning of those words of our Lord to his disciples that last night when he said to them: "I am going to make a present to you now. Not as the world giveth give I unto you"? What did he mean by that? I suppose he meant just the idea of which the New Testament is so full,—that most things that allure us have no real continuance in them. After a little while we weary of them, and let them go. What Christ was offering to these friends of his was something that would not pall on them, something that would not be taken away from them after they had had an initial rich experience of it, but something that was going to abide with them and grow richer and fuller and more abundant unto the end.

In legitimately seeking for the joy and happiness that God means to be the real end of our lives, we want to make sure that we are not erring in our definitions, or grasping at something that will turn out in the end to be something different from what we thought it was going to be in the beginning.

There are of course some who say that there cannot be any real happiness in life. Some of you may remember the sermon in James Thompson's "The City of Dreadful Night," where, in the cathedral, with no lights, the preacher, standing in the great pulpit of the temple visible only through the gloom, preached his great sermon on life's absolute hopelessness:

"My brothers, my poor brothers, it is thus: this life itself holds nothing good for

Dr. Robert E. Speer.

us, but we knew nothing of it ere our birth, and shall know nothing when consigned to earth. I ponder these thoughts, and they comfort me."

There are others who will not say this, but who say that while happiness is a legitimate ideal, there is inevitably so much of suffering and pain and death that comes to us or to those that we love, that happiness is not a possible experience for us. And even if we escape all that, they say, there is the inevitable disappointment in the realization of our ideals. If they are true ideals they are beyond our reach, and the nearer we get to them the farther they remove from us. Or, if we think we have reached them, it is only to discover that there are further ideals beyond that we have not seen, but that call us now more imperatively still. How, in a world so full of pain and sorrow and inevitable disappointment, can a really happy life be a possibility?

Well, suppose we try to answer the two questions. First of all, what the things are that make happiness impossible and unattainable for us.

They certainly are not suffering and pain. Many of us have friends who have suf-

fered all their days, and they are among the happiest and most joyous people we know. Clearly physical suffering is not incompatible with happiness, for the greatest happiness we have seen is in lives that are bearing, by day and by night, the burden of pain.

This is the evening when we are going to make our offering for the Louise Andrews Camp, and all of us who remember Louise Andrews, or have read any of the little stories of her life, will think of her as one whose whole life shone with the happiness, the joy of Christ, and who yet for years bore the burden of constant pain.

There are only two things that can make happiness unrealizable to us.

One is division inside our hearts. We know from our own experience that that is just where the unhappiness does come from. Inside our hearts there is a clash of impulses or desires. Inside ourselves there is conflict, however quiet and peaceful the world may be without.

That was the struggle that St. Paul describes on the battleground of his soul. "When I would do good," said he, "evil is present with me. The good that I would I do not, and the evil that I would not, that I do. O wretched man that I am!" It was not from fighting outside, the beatings that he got, the hardships he went through, the shipwrecks he had to experience,—those were the small things in Paul's life. The real root of unhappiness and discontent came from inside his own heart. And we know that is where it comes from in our lives.

If you and I want to live a happy life, the first thing to do is to see that that division and conflict inside our own hearts is brought to an end. The good will must with Christ's help conquer the evil will. There will be no real happiness until there is peace within.

The other source of unhappiness is evil in the heart, impurity or sin, the turning aside to the lower, the inferior and the transitory. That will poison life with unhappiness. Unless we have that evil put down and out we know what the consequences are to be,—curtailed liberty, burdened memory, limitation of life, a constant struggle consuming energies that ought to be spent in unselfish service of the world.

Conditions of the Happy Life.

What are the conditions of the happy life?

A great many things that men and women are hunting for have nothing whatever to do with it.

So many people attach happiness to material prosperity, or to wealth. But we know plenty of people who have money, all the money they can use, and they have not found happiness.

Not far from here, not long ago a young Canadian was found dead beside his car, with a letter lying beside him. He had written something like this:

"From my boyhood I have had everything that I could want. I have had everything bought for me that money could buy. The one thing I haven't found is happiness. Maybe I can find it elsewhere. I think I will go and look for it."

We know many people who have got no money at all, who have to struggle with poverty, who barely succeed in making ends meet, but whose sky is all sunshine and who have found the secret of a really happy life.

Where is that secret? Well, take your Bible and read through it, substituting the word "happy" wherever you find the word "blessed," and see what the result will be. Try it in the Book of Psalms, for example. The first word in the book is "Blessed": "Happy is the man." Read on and see who the happy person is. We are told clearly enough who the happy person is, and where the heart that seeks to know real happiness can have no difficulty in discovering it.

The first condition of a happy life is what you will find in the first two verses of the 128th Psalm. The happy person is the one who has found the Lord God to be his father and his friend, and has put all his trust with childlike faith in him.

I do not believe that there is any happiness in the world, any real happiness, that does not find its root in a loving, simple trust in God as our father and our friend: One who is so strong that no need of our life can ever be greater than his capacity to help; One who understands so perfectly that he knows better than we do the inner struggles of our own hearts and everything that is going on in our own lives, so that

we can be sure of perfect sympathy from him; One who combines that power and understanding with absolutely limitless love. How anybody can be unhappy who has this kind of a God I do not understand. With him to be happy seems to be perfectly sure and inevitable. With him nobody ever can be lonesome, nobody ever can be weak, nobody ever can be weary, nobody ever can be discouraged, nobody ever can stand helpless before duty.

The second of these conditions is purpose,—a clear and unselfish purpose.

One of the things that makes happiness impossible is this duplicate self of which each one of us is aware. Happy would we be if it were only a duplicate self, but we have a triplicate self, or even a quadruplicate self. What we need in order to take care of all that inner strife is a clear and unified purpose.

I was reading a story of one of our greatest American educators last week. In it there was the record of one of his students who was first awakened to life by hearing the president of his university say in one of his talks in his class room:

"The world always stands by for a man who knows where he is going."

Well, a man who knows where he is going does not care whether the world is standing by and giving heed to him, or not. It is enough for him that he knows where he is going, and is bent upon his way.

There is a word of Christ's which seems to me to go almost as close to the real secret of his life as any: "I go my way." No wavering uncertainty there! No indefiniteness of purpose! He knew the end that lay at life's end, and without deviation or hesitancy he went his way.

One secret of a happy life is this clarity of purpose in our lives. Maybe we never have formed any definite purpose. Our lives have been shaped for us by others. They decided where we were going, they decided what we were to do, they made our plans for us. But there will be no happiness in that kind of a life. Sooner or later, if we are walking with Christ, we will find our way and resolve to go this way in the same definite manner in which Christ went his, and then happiness will begin for us, a happiness not contingent on anything without.

A third condition of the happy life is the element of surprise.

I do not believe there can be any happiness that has not in it the perpetual element of fresh and unexpected surprise. One reason why so many things in which we seek happiness utterly disappoint us is that after a little while the surprise is all gone out of them. We know everything that there is there and there never will be anything fresh or novel in them, and therefore they cannot bring enduring happiness.

We must have for a happy life a fountain of unceasing surprise. Now two things will give us a fresh surprise: the one is truth, the other love.

Nobody can follow the truth without being perpetually surprised, because we know only very little truth. Anybody who will realize that, and who will say, "All my life is going to be spent in finding new truth," will discover every day fresh surprises. This is true whatever the kind of truth it may be that you are hunting after,—looking out over the world, studying any part of God's handiwork, but best of all in our Bible. There are truths there that nobody ever has found as yet. What John Robinson said is forever true: "Fresh light is perpetually to break from this Word." We could sit down here this evening and everyone of us could discover, if we would, some truth there that no one has ever found before.

What is true of truth is true also of love. You can tell thus the difference between true and false love. False love has no surprise in it: true love is full of surprises every day. It will be thinking of new ingenuities of expression, of new forms of utterance, of new kinds of self-sacrifice and service. Love is the most ingenious power in the world, and whoever once truly loves has entered into a life of happiness and a career perpetually fresh and new, full of unforeseeable surprises.

Last of all, it is a condition of a happy life that you and I should find what is set forth in that Scripture passage that we have read together. Trusting God as our understanding and loving father and friend, a clear and unselfish purpose controlling our lives, and love and truth feeding us with perpetual surprise. These are three sources of happiness, but surely also is that won-

derful word of Christ about his coming again. "Happy is the servant," said he, "whom I shall find watching when I come." If you and I want the happy life here, just plain, sheer, simple fidelity is the fourth of the fountains out of which it flows.

Let nobody persuade us that happiness is an unworthy end. False happiness is. Happiness sought where it cannot be found will be nothing but sheer disappointment, but the kind of happiness of which Christ was speaking, "Happy are the pure in heart, happy are the merciful, happy are they that hunger and thirst after righteousness, happy is the servant whom I shall find watching," the kind of happiness of which St. Paul was speaking when he wrote to his young friend about the "glorious gospel of the happy God,"—that is what life is for, that we shall find that kind of happiness in it.

I was at Girard College some time ago, where no boys can be taken in who are not either full or half-orphans. So it is made up of hundreds and hundreds of these boys, many of whom never had any home of their own, and whose lives were poor until they came into Stephen Girard's great trust. The last hymn they sang, with its shrill staccato, was:

"Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel."

"Rejoice! Rejoice!" This was the call out of all those little lives,—"Rejoice! Rejoice!" We may be sure that the dear Lord brought us here to Northfield that he might teach us his joy, that he might open the gates of a real happiness to us, here and forevermore.

Last week I went back to the thirty-fifth reunion of my class at Princeton. As we sat together at the class dinner there was one man of whom they spoke more than of anyone else. He had died since our last reunion. I remember him from the days of his boyhood,—the clean, sunny life, unstained by any unworthiness or shame, all joy and good will. I had known him as a brother clear to the end, and his was one long life lived in loyalty to these highest things of which I have been speaking tonight: God his own dear, friendly father, whom he trusted and loved as a child with all his heart and will; a clean, selfless purpose controlling his life. He had given up his great medical practice in New York to go into the army during the war. He had been in charge of two great base hospitals, and had lost all taste for private practice, and had come back after the war to give himself to building up one of the great institutions of our land, with sheer, unselfish love for those who might be suffering and whom he could relieve. Again and again I sat with him during those last two years when a malignant cancer was eating its poisonous way into his life. He bore himself through it all in brave good cheer. To the end he lived in a happiness that knew no shadows, and he walks in it still.

What God wants to give to us is something enduring, the kind of happiness that makes life here like Christ's life, even now, and then lasts beyond the sunset and the evening star.

Have you found that happiness yet? Are you really and truly happy, in Christ's sense, tonight? Why go on in the old way? Why not come tonight to Christ, the happy Christ, and let him lead us into the fulness of his happiness and joy?

THE CHRISTIAN HOME.*

Rev. H. K. Sherrill, D. D.

Of recent years, whenever I have heard discussed the matter of the American home, it has been to feature statistics of unhappiness or of divorce, of some break-up in the home life. It is characteristic of most of our post-war psychology to see the dark side rather than the bright side of the situation. But to emphasize simply that side of family life in America is to forget the truth that for one home where there is unhappiness there are many homes where there is happiness.

We may be disturbed because the papers day by day carry the stories which we read there, but we may be comforted, I think, by the saying of a great editor that if a dog

* Northfield Young Women's Conference, 1924.

bites a man that is no news, but if a man bites a dog that is great news, and we may rejoice that unhappiness in the home is still an object of news to our papers. But nevertheless, these stories which we read and those instances which we know in our own experience may not be passed over so lightly because, perhaps, they are straws which indicate the way in which the wind is blowing, and may cause us to be more on our guard to the present situation in the family life in this country.

The one thing that impresses me as I go in and out of a great variety of homes is not the moral breakdown, it is not the unhappiness, but it is the lack of the spiritual note, the absence of religion in family life. It is not that the situation as regards morals is so bad: it is that we have not in our family lived up to the ideals of Jesus Christ.

How many of the homes represented here have family prayers? How many of the homes represented here have a family reading of the Bible? In how many homes does the religion of Jesus Christ count for anything in the daily life? It is my experience that the religious life of the family is non-existent in America today, except in a few cases. That is a tremendously serious situation.

I need not emphasize the importance of religion to a group like this. I need not call your attention to the fact that our morals come from our relation to the living God. It seems to me that the majority of our people have a "compartment" idea of life. They say, "Here is business," and another compartment is the home, and another compartment is the church. The modern business man tells us that the church has no message for industry, that Christ has nothing to say about the industrial situation. The same thing is true in so many homes. Fathers and mothers seem to think that Christ has no place within the home. Religion is more or less a cold, formal matter for perhaps once a week, perhaps for Christmas and Easter, but it is not something vital and real in the family life.

We know well enough that our life is a unit, and if religion is real at all, we must give ourselves body and soul to it. Christ should have a place not only in the church, but in business and in the home, and everywhere.

Another thing that impresses me as I go about into a great number of homes is the realization that there has been no preparation in the lives of fathers and mothers for home-making.

It has been a great cause of wonder to me how so many evidently fine girls could become engaged and married to men whom I knew were not fine at all, and I have wondered how those men could get away with it through a long engagement, or what they had in common. The reason is that those two had never thought of the deeper side of the home, of the responsibilities which are to come to them. They had never thought of God in relation to the home which they are to make. They had never touched upon the realities of life. When that has been true we may not expect in the home to find the spirit of Christ without adequate preparation. Too long we have allowed the matter of marriage to be a matter of mere sentiment, with no instruction, with no consideration of the deeper realities. We have prepared men and women for different occupations with great care, but we have given them no spiritual or moral preparation for the greatest opportunity and privilege which can come to any one of us,—the opportunity and the privilege of making a Christian home. As I go about into these homes the people are pleasant, many of them are fortunate in this world's goods, but I feel the low spiritual level. You know that the little lives committed to their charge are going to be denied the birthright of everyone of us,—the knowledge and love of God. I wish I could put up a sign in everyone of those homes: "Whoso causeth these little ones to stumble, it were better that a millstone were put about his neck, and he were cast into the depths of the sea."

I appeal to you, in all earnestness, to realize that no home can be a Christian home without the presence of the living Christ. Christianity is not a set of rules, it is not a set of external obligations. Christianity is consecration to the living Christ, to feel him around and about us, and present in our midst day by day. It is Christ who makes life worthwhile. I cannot see any value in coming into this world, I cannot see that living and struggling is

worthwhile apart from the Christian gospel, and I cannot see that there is any ultimate end worthwhile for any of us apart from the promises of God as revealed in Christ. Christ sanctifies all the ordinary relationships of life. Christ sanctifies the home life. We don't know much about that home in Galilee, but we know just enough to realize what that influence meant in his life. We know that Christ went to the wedding feast at Cana. We know that when he wished to describe the relation of God himself to us, he used the analogy of the home, and we know something of his love and care and interest in little children. He told us that if we are to enter the kingdom of heaven we are to become as little children. If we are to have a home that is Christian it will mean that the fellowship of the family is indeed a Christian fellowship, that the service of God in Christ will be the goal of each one, and that common experience of the living Christ will be the means of binding all the members of the family closer and closer. It will mean in the morning praying to God for guidance. It will mean through the day the presence of the living God, so that no one comes into that family but will realize that there is Christ himself.

And let me say that a Christian family of that kind is not a solemn family, always taking the joy out of life. There are certain emphases of the Christian religion which tend to place the emphasis upon sin, upon human failure, upon the dark side of the picture. Inevitably we must have that emphasis. But, after all, we need to realize also the naturalness of the Christian life; that Christ was one of the most joyful of men, that he enjoyed nature, that he enjoyed friendship, that he liked to go into the homes of other people, that wherever he was there was deep and abiding joy. That home in which Christ is a reality is the most joyous home in the whole community, because that joy is not based upon something that is passing or transitory, but upon an experience which is the deepest experience in human life.

Surely there is no opportunity for any of us which can transcend that opportunity of founding a Christian home. I hope we are going to prepare ourselves for that possibility, to get away from the silly idea of the whole situation and realize that it means consecrated living, a serious purpose, the very call of God to each one of us.

I know of no definite rules for that preparation, but of this thing I am sure, that if we are to influence our homes in any real way we can only do it as we are sincere ourselves in our own lives. Someone has said, "I cannot hear what he says because of what he is." The thing that counts more than anything else in our influence upon others, particularly in our homes, is not how beautifully we can speak, or what fine things we can say to others: it is in the reality of our own religious experience and our practical devotion to Jesus Christ. We may be able to fool other people, but we may be sure we cannot deceive the people in our own homes, and particularly is it true that we can never deceive our children.

I remember some years ago meeting a parishioner of mine on the street. She said:

"I am very much worried about my child, six years old, because this child does not believe in God."

"Why," I said, "it does not seem to me possible! I never knew a child six years old to say the things you say your child says."

She said: "I have been very careful never to say anything in front of her because I did not wish to influence her in any way."

"Well," I said, "you have influenced her, because those very ideas you say your little girl expresses you expressed to me a year ago when I made a parish call upon you. You may think that you have kept these things from her, but you can't do it, because in the home your children, and your brothers and sisters and father and mother, see you through and through."

The best recipe that I know of for the Christian home is to resolve to be true and loyal to the living Christ. Dean Hodges used to tell about a boy who came home one day, having read about St. Simeon Stylites, who, you remember, went up on a pillar to achieve sainthood, and stayed there. The boy climbed up on the kitchen table and announced to his family that he was now going to be a saint. His mother reminded him that the best kind of Christian saint-

hood was immediately to go downstairs and see that the coal scuttle was filled and that there was plenty of wood in the wood box.

Do not go home from this conference and tell the members of your family that the conference was wonderful, that the addresses and the Bible courses were inspiring, unless you go back prepared to show your family by more consecrated living, by more unselfishness in the practical details of the home, by greater loyalty to your church, by finer and nobler living, that you received that inspiration and that it has counted in your life! We are not going to excel in influence in our homes unless we put Christ first all the time.

As I look at such a gathering as this, I am impressed with what the consecrated lives here gathered may mean to the future. Think of the homes, not only the families from which you came, but the families which are some day going to be your own; of what your influence may count in the rebuilding of a new world. I can think of no greater challenge or greater opportunity.

You may say: "It does not make any difference what I do with my life. I can do with it just as I please. It is my own concern."

It is not your own concern. The future depends upon you. If you are sincere, if you are true to Jesus Christ, then you have something to pass on to the generation which is to come.

NOTES ON PRAYER.*

Rev. H. R. Weir.

What is Jesus' teaching in regard to prayer, the purpose of it and the value of it and the worth of it? Jesus often went apart to pray, and often prayed before others.

The first instance of his praying is at his baptism. About the time of the choice of his disciples he spent the whole night in prayer. In the work that he had to do, when people came to him for help, in the midst of the expenditure of his life for them, several times it is mentioned that he prayed for strength and for guidance. The transfiguration was an experience of prayer, and the great time in the Garden.

What were the things he prayed for? At the time of the baptism he prayed for strength. It was an element of consecration, a vision of the splendid things of the heart and soul and mind, a hope for himself, aspiration, something he wanted very much. The province of prayer for him there was a making clear, a concentration, of his mission.

I had a friend who went to the war. When he came back he said the greatest help he had had was going into a small Roman Catholic church, in front of the shrine, and there kneeling in the atmosphere of that sacred place. It seemed that he received more help and strength than he had ever received before.

We live in such a practical world that we judge ourselves by how busy we keep. We are always rushing about, doing things all the time. We say of a friend, "How wonderful she is! She accomplishes so much." Once in a while I get great help from trying to realize that there is a spiritual part of my nature. I often think of the experience of that boy in France, that it helped him so spiritually. It made him realize that the things he had to do with every day were merely temporary. When he got in the church, and worshiped, it made him realize that there was a spiritual side to life that was much more real and much more powerful. The cultivation of quiet, the cultivation of heart, the cultivation of mind make it possible, in a way, to feel the presence of God as a permeating fact,—something that comes in and floods our lives by its staying power, its satisfying power. We get worn out from rushing about. Don't you think that in Jesus' prayer life a large part of it was trying to keep real the heaven from which he had come, trying to remember that there was a place much different from the place in which he was living?

With how many of you has prayer simply taken on the quality of saying your prayers?

* Bible class, Northfield Young Women's Conference, 1924. Condensed.

We think we have to say the things in a regular routine. There is a value in routine, but prayer is certainly something bigger than saying prayers. Jesus in his prayers was trying to keep his mind and his heart sure of spiritual reality.

Read Dr. Fosdick's "Meaning of Prayer," and also Maude Royden's book on prayer, a volume of essays called "Concerning Prayer." There is one article that gives an explanation of prayer. It tells us this, that many people have the idea they are still worshiping a God who is so arbitrary that it is impossible for him to understand them. This conception has come down to us through the Old Testament perhaps, which seems to emphasize the fact of God's arbitrariness; that God is something like a monarch, a ruler who has absolute power. One day, when the sun is shining, he is feeling very happy, very good, and if you get in early enough you get what you want. The next day it will be a little bit cloudy, and perhaps he feels out of sorts, and you do not get what you want. It does not make any difference how you pray or what you do: you have no power by which you can change that God. So we find the people offering sacrifices, with the idea that if they give just the right mixture in that sacrifice the odor will be pleasing to God, and he will feel gracious and do the thing they want. Some days God punishes, and some days he gives liberally and gladly the things we ask for.

In distinction from that caricature there is the idea we get from the method of the scientist in his attempt to discover truth. What is the way in which the scientist goes to work? He goes to work by painstaking experiment, by careful manipulation of the data that he has, by putting together all the facts and coördinating them, and working together in a way that, as far as he can see, is using the laws of nature as he understands them. He can always count upon this, that if he has definite known causes he will get definite known results. In other words, if the scientist comes up against a wall in his investigation, in his study, and butts his head against that wall and fails in the work that he is doing, he does not blame the wall, that there does not happen to be a hole in the wall where he hits it, but he blames himself in not having found the way. He does not give up, but he goes back and starts over again.

So in the work of a doctor. You have read about the marvelous discovery of that young doctor in Toronto who discovered insulin, how he had been working for years to find it: how he tried, and tried, and tried. He did not give up when he failed. He started all over again. He worked on the assumption that the laws of nature are real laws that do not change. In other words, it is a rational universe.

Apply that in your conception of prayer, in your relationship to God. What happens? You are not trying to change the will of God when you pray. The scientist is not trying to change the law of nature. We are trying to understand God. We are trying to place ourselves in the stream of God's influence or life power, so that we are not trying to get God to do the things that we think we would like to have him do, but rather we coöperate with God in fulfilling the purpose and doing the work that God has planned for this world.

You ask: "Is that a possible conception? Will it work?" For many people have begun to feel the uselessness of prayer.

There is another group of people who pray for the value they get out of the prayer itself, just as they stand by the window in the morning and go through a lot of physical exercises. They pray just to exercise their soul.

How do we create spiritual thirst, spiritual hunger? Isn't that essential? Some realize God's presence, and some do not. It is all a question of appreciation, of wanting it, of desire, of hunger and thirst for it, as in a conference of this kind. Some girls get a lot out of this conference; it transforms their lives. Some days you go to church and it raises you to the seventh heaven, and you think how wonderful it is. Other days you go to church and it leaves you cold. It all depends upon the creation of the desire, the thirst for God.

What happened when Jesus came into contact with people? When you think of him do you think of him as a teacher primarily, or as a preacher? Do you not rather think that it was not so much what he said, but the newness of the thing that came into the life of the disciples and everyone who came into contact with him? It

was the spirit of his life. One thing that has influenced my life has been the influence of people whom I met. I can remember people who stimulated my desire to be like them, and the more I studied them the more I felt they had something that I wanted, so I started out to get it. Think, for instance, of Jesus as he came into contact with the fishermen on the Galilean lake. He got into their boats and talked for a while, then they went out, and at his direction they brought up a lot of fish. He said, "Come with me and I will make you fishers of men," and opened up a new vista of life to them.

I think the greatest power in the world is the power of a life that makes you hunger and thirst for the thing that that life gives to you. You see it is not so much what they say, it is not so much their theology but it is the spirit they show. And you find this in the most amazing places. You do not have to go into high places to find it. You find it just as often among humble people as among what we might call the high people. There are some people that you hunger to see and talk with because they do you good. The people that attract me are not always right. The people that do me the most good are those who show a beautiful spirit, not only when everything is lovely, but in times of controversy. I am quite certain of this, that as Jesus went about among people of all types and conditions, they all felt a new breath of hope in the air because he had been there.

Is it not the great thing for prayer to do to create that atmosphere in our soul of conscious, directed meditation, sitting down by ourselves, with a book before us perhaps, or with some thought that has been suggested to us, making ourselves dwell on that thought? Do not get the idea that you can in some way relax your souls and then God will come and speak to you in some miraculous way! It is so difficult to know that it is God that is speaking: It may be your own evil nature.

When Jesus came into the presence of great need or great sin, what was his attitude? The thing that made Jesus angry was never the sin: it was the attitude of the Pharisee. Read over again the 23rd chapter of St. Matthew, and what do you get out of it? "You hypocrites and sepulchers, whited on the outside, within full of dead men's bones!" Jesus was always exceedingly tender, sympathetic and merciful in the presence of the sinner. Why? Because he realized that it was weakness, that the person who had fallen into trouble and disaster, had fallen not always from willfulness, but from ignorance or inability to keep true to the knowledge he had. All of us are weak in some points.

What do you mean by trusting God? Isn't it coöperation with him that you approve, that his claim for life is the best claim? In other words, you trust God because you believe in Jesus. You see in Jesus everything that life has for you, everything that is best. I am led to trust in God in that sense because I can see in history and in reading biography that the thing works, that it really is true.

God never does anything for you that you must do for yourself. Prayer is not getting God to do things that you are too lazy to do for yourself. You have to come into conscious contact with God to trust him. That is the reason for missions. That is the reason for the work we are doing for other people. We are trying to take the knowledge of God that has meant something to us, and give it to others.

What shall I pray about? Pray about everything. There is not anything in your life that God is not interested in, according to Jesus' conception of God. There are things that are so far beyond us that we cannot do them for ourselves, and there are things that only God can supply for our loved ones and for our friends. It seems to me that prayer is the very breath of the Christian, his whole life. Prayer is your connection with God.

Next Month.

Addresses delivered at the July and August conferences, by Dr. F. W. Norwood, Rev. James Gordon Gilkey, Dr. J. Stuart Holden, Dr. J. D. Jones, Dr. A. T. Robertson, Dr. John Gardner, Dr. Albert T. Clay, Dr. Len G. Broughton, Rev. Melvin E. Trotter, and many others.

Special October Double Number, 40 cents a copy; three for a dollar. By the year, $2.

Only God can prevent the intrusion of the evil past into the experience of the present.

CHRIST, THE LORD OF LIFE.*

Rev. Arthur Lee Kinsolving.

The first event of real significance in connection with our class was the gathering of the different leaders under Dr. John H. Strong's guidance for prayer the first morning. This made all the classes what they were. It is difficult to describe, but very real are the inspiration and the power derived from a group of people relatively strange to each other, gathered together for a definite object, who in a few minutes find themselves of one spirit, with real humility asking special help from the Guide of life. These meetings continued throughout the week. To say that they meant everything to us is not literature, it is fact. We went out from the first meeting feeling that we were on a sacred mission, glad that we were there to try for our Lord something infinitely worth while.

The class I found awaiting me numbered about 80. Later arrivals during the week brought the attendance up to about 110.

We treated our subject in a rather different manner, to try to escape the boredom of mere chronology, and the better to bring out the meanings of a life so packed with meaning for the lives in that room that day. I started in the first talk where St. John begins in the prologue of his Gospel, at the beginning of all time, taking as a topic "The Ever Approaching Christ," and made a hasty sweep of history, pointing out how God has ever been self-giving, and how since he first gave man life he has stood by him, yearning to reveal his love. And God making himself known to man is Christ. We glimpsed man's growing fellowship with the eternal Christ as shown in the Old Testament, and then looked away to the world as it then was,—Jewish and Greek and Roman,—with its varied needs. We saw the world preparing for his coming. Lastly we looked at the manger on Christmas day in Bethlehem, and the early stories of the life of the child Jesus.

Our next topic was "Jesus the Friend of Man." We saw God coming to make friends with man throughout the first part of Christ's ministry, when he went about doing good, healing, helping, teaching, gathering friends about him, proclaiming the acceptable year of the Lord.

Next we broke off to see what he was telling them, what this good news, this message from heaven, might be. Of the two talks on "Jesus the Teacher" the first treated mainly his teaching about God and life in the parables, the second his guides to character and conduct in the Sermon on the Mount: what sort of man the happy, buoyant man will be.

"The Messiah" was our next topic, when we brought out what was implied in the temptations, and took up the narrative after Jesus' rejection became certain, when he took his intimate friends on the northern trip and devoted himself to teaching them and to founding his church, through which he looked forward to accomplishing his work. We noticed the change of atmosphere, the strain his mission laid upon him, the intensity of his purposefulness and dedication to this work.

This narrative led on to one labeled, "Jesus the Saviour," where we paused to study the last week, Gethsemane, the last supper, and the cross.

Finishing the story with the resurrection narrative in the Gospels, we devoted the last lecture to "The Significance of Christ." Who was he? Beginning with what he says of himself in the Gospels and what his immediate followers concluded about him, we saw how this is borne out, this belief in his deity, by the way Christ is progressively becoming the Lord of history. We sketched the life of Christ as it has met our eyes since the New Testament was written, what he has been doing and is doing today.

"Christ, the Lord of Life." The class seemed to catch this as the great fact of the universe. They were faithful in their attendance. I could risk making public the conviction that they were eagerly in quest of the life this risen Lord has ever given his followers. It was only natural to end on the practical note of what we could do about it, what Christian discipleship means, with a prayer to him of whom we had been thinking.

The Bible class, one felt, was the most

* Bible class, Northfield Young Women's Conference, 1924.

solid, most satisfying part of the week, though not more inspiring than the chance to talk to the whole group of girls one night in Sage Chapel and the Holy Communion service which was the culmination of the conference. Interviews for hours each day and goodnight meetings rounded off a very happy week, because a week when a large group of people tried together to draw nearer to him who is ever longing to draw nearer to us, and because a week when we realized that life can be a more wonderful and more glorious venture than we ordinarily dare to make it. There was fellowship abroad because we were meeting people where they really live, were seeing their highest, Godward sides,—a fellowship which God intends for this world, but for which it still waits.

We departed whole-hearted enthusiasts for Northfield, grateful to him whose devotion first made it possible, and to those of his name who carry it on and whom it was our privilege to meet.

OUR BOOK TABLE.

One Generation to Another, by Harris Elliot Kirk. Fleming H. Revell Co., New York. 225 pages. $1.50.

The writer of this notice was with the A. E. F. in France when Dr. Kirk's addresses on O. T. persons and incidents began to appear in the RECORD in 1917. He recognized the new prophetic voice and clipped every one of the addresses that appeared, and carried them through France and Germany, and home. He would do the same over again if necessary, but in book form they receive that preservation and wider circulation they so richly deserve.

No man has come to Northfield in recent years with a more likeable personality, a deeper insight into Scripture, and a bolder stand for the faith, than Dr. Kirk.

Books of the Bible (Sermons on), by William Wistar Hamilton. George H. Doran Co., New York. 300 pages. $1.75.

An interesting and informing book by a competent author.

Chapter 1 is a eulogy of the Bible, from the standpoint of "God breaking through to man." Follow chapters on Genesis to Esther inclusive, based upon a family outline, thus: Genesis, "God's Desire for a Family"; Exodus, "The Progress of the Family"; down to Esther, "The Woman Who Rescued the Family While in Exile."

Hebrews (A Critical and Exegetical Commentary on the Epistle to the), by James Moffatt. Charles Scribner's Sons, New York. 264 pages. $3.50.

The mere fact that this commentary is by Dr. Moffatt, and that it is a number of the International Critical Commentary, gives it standing in the eyes of scholars. Let us just add that Dr. Moffatt has spent 12 years in its preparation, and that he has arrived at two negative conclusions, namely, that the identity of the author and his readers must be left in the mist where they already lay at the beginning of the second century, and that the situation which called forth the epistle had nothing to do with any known movement in contemporary Judaism.

Of course the book embodies Dr. Moffatt's independent judgment of critical studies by others up to date.

How the Early Hebrews Lived and Learned, by Edna M. Bonser. Macmillan Co., New York. 269 pages. $2.

One of those books which one does not know whether to commend or to condemn; whether it is flimflamming the Bible, or shedding honest light upon it and making it more easy for young people to grasp.

There are several useful features in the book. Photos of Palestine scenes, musical instruments, lamps, etc., illustrate the stories, and maps are intended to make them more real to students. "Related Work" is suggested at the end of chapters, to stimulate expressional activity. The author must be a clever up-to-date teacher, who knows the value of psychology and equipment.

The matter of the book purports to be a retelling of the O. T. record from Abram to the division of the kingdom. The author's imagination has full play, subject to known facts. Non-Biblical characters appear, such as "Neth, the Scout" and "Noleth, the Shepherd."

The novelties in the book are worth its price, and it does contain lots of good suggestions.

Legends of Israel (The), by Lewis Johnson. George H. Doran Co., New York. 347 pages. $3 net.

The author considers the O. T. narrative to contain primitive myths, folk tales, fragments of history more or less embroidered with fancy, deliberate fiction. Allowing for this attitude, one can get some good ideas from his treatment in 25 chapters of the record from "The Lost Eden" to "The Sign of the Prophet Jonah."

Pastoral Epistles (The): 1 and 2 Timothy and Titus, by Walter Lock. Charles Scribner's Sons, New York. 163 pages. $3.

Another number in the International Critical Commentary.

Dr. Lock holds to an early date and Pauline authorship, and considers Paul's first purpose was ethical,—to build up a high level of Christian character such as would attract the outside world to Christ. Subordinate to this, but important for its efficiency, is ecclesiastical organization.

Speaker's Bible (The): Deuteronomy, Joshua, Judges, Ruth, by James Hastings. Speaker's Bible offices, Aberdeen, Scotland. 484 pages. 12/6 net.

We have commended this series on previous occasions, and find the present volume up to standard.

At the end of the book is a list of commentaries for further reference, and also an Index to sermons by men of all schools, and other literature upon the subjects of the book.

Jesus of Nazareth.

Christ of the Children (The): A Life of Jesus for Young People, by J. G. Stevenson. George H. Doran Co., New York. 186 pages, illustrated. $1.60 net.

Any reader will enjoy this book, which retells the story of our Lord most vividly and truly. His life is divided into 12 periods, from "Dawn" to "Eclipse," "The Black Hours" of death, and "Eternal Day."

Eight masterpieces are beautifully reproduced, full page, in two colors.

Looking unto Jesus, by T. Marshall Morsey. George H. Doran Co., New York. 136 pages. $1.25 net.

Each of the 15 chapters expounds and expands some aspect of our Lord's personality and work. Not in a theoretical way merely, but as dealing with a living, loving person, and so with warm evangelical fervor.

A good book for seekers and doubters.

Person of Christ (The): His Perfect Humanity a Proof of His Divinity, by Philip Schaff. George H. Doran Co., New York. 148 pages. $1.25 net.

An abbreviation and rearrangement of Dr. Schaff's original work, containing an immense amount of fact and argument and testimonies from all sorts of prominent men.

Supernatural Jesus (The), by George W. McDaniel. George H. Doran Co., New York. 206 pages. $1.75.

First of all Dr. McDaniel combs over the writings of Matthew, Mark, Luke, John, and Paul in successive chapters for facts about Christ, more especially his supernatural character. Then he discusses the virgin birth, resurrection and deity of Christ. In the last two chapters he takes a few whacks at modernism and science.

The tone of the book is confident, aggressive, not unkindly.

George Fox, whose "Life and Message" has been published by Macmillan.

Biblical Themes.

Children's Paul (The): A Life of St. Paul for Young People, by J. G. Stevenson. George H. Doran Co., New York. 188 pages. $1.60 net.

The author of "The Christ of the Children," noticed in a previous column, does an equally good job for Paul in this book. There are eight fine illustrations scattered through the 30 chapters.

He has gathered nuggets from the larger biographies and studies of Paul, and works in occasional bits of interest, as when he names a chapter "The Bird that Picks Up Seed," which is the meaning of the Greek word back of "babbler," in telling of Paul's first visit to Athens.

Christian Church in the Modern World (The), by Raymond Calkins. Macmillan Co., New York. 227 pages. $1.75.

The purpose and contents of this book are primarily practical rather than theoretical, but of course the author has to deal with the character and teaching and worship of the church, and other allied themes. Being written in the hope of winning over to the church the large and earnest groups in every community who are not attached or

attracted to the church by tradition and experience, it looks at things from a practical standpoint, answers criticisms, meets objections. The facts it contains will stand well alongside a doctrinal study of the church.

Christian Gospel for Society (Studies in the), by H. A. Mess. George H. Doran Co., New York. 248 pages. $2 net.

A Student Christian Movement (London) publication, showing the high quality and thoroughness of nearly all their publications.

An estimate of Christian sociology from the Biblical standpoint, and with special attention given to capitalism, war and the current idea of progress.

Creeds and Loyalty: Essays on the History, Interpretation and Use of Creeds, by Seven Members of the Faculty of the Episcopal Theological School, Cambridge, Mass. Macmillan Co., New York. 170 pages. $1.50.

Largely a personal defense by a bunch of liberals who apparently feel they don't quite belong where they are.

Their findings are negative, radical. A chapter on "Honesty and the Creeds" tries to justify modernists remaining in a church whose creeds they disbelieve and deny.

Health and Religion, by Claude O'Flaherty. George H. Doran Co., New York. 178 pages. $2 net.

The author is an Anglican priest and also an M. D. The book shows cleverness in both directions.

He adopts the plausible theory of evolutionary creation without trying to justify it, and defines health as "a state of harmonious working within the organism and efficient reaction to its environment." The healing ministry of our Lord is of course considered, and under the general idea of autosuggestion (shall we say?) grace, faith, penitence, charity, and other Christian virtues and rites are evaluated in their effect upon health.

A stimulating unhackneyed study in the manner of an Episcopalian.

Introduction to Theology (An), by Hermon F. Bell, 22 East 17th Street, New York. 205 pages. $2.

A publication of personal views by one who has had college and seminary training, and who has always been of thoughtful bent. There is much criticism of current theology and method, and some constructive suggestions which may not command universal assent.

Modern Discipleship, and What It Means, by Edward S. Woods. 189 pages. Macmillan Co., New York. Cloth, $1.25. Y. M. or Y. W. C. A., New York. Paper, 85 cents.

Canon Woods of Cambridge, England, was a welcome speaker at the last Student Volunteer convention. His hobby is to combine passionate devotion to Jesus Christ with a sane and sympathetic understanding of daily life. Faith, friendship with God, character, Bible study, and similar themes form the subjects of 10 chapters which are all handled with his feet on the ground and in language that appeals to students and laymen generally.

Significance of the Cross (The), by George H. Morrison. George H. Doran Co., New York. 72 pages. 35 cents net.

Outlines of three addresses on the cross that ring true.

Dr. Morrison of Glasgow divided his subject into three parts,—the significance of the cross to Jesus, to God, and to man. Nearly every aspect of the theme is touched upon by this Scottish seer, and the notes call for prayerful thought on the part of the reader.

World's Greatest Need (The), by Thomas E. H. Jones. Biola Book Room, Los Angeles, Cal. 298 pages. $2.

This book is a prize. It is a restatement and reëmphasis of the contents of the gospel in the light of the most modern evangelical scholarship.

The author's style is brisk and scholarly, every step in his argument being illuminated by incident and anecdote. There are 21 chapters, each dealing with a live topic, some of the captions being specially clever, such as "Varieties of Religious Indifference," "The Genial Character of Jesus," "The Haunting Power of Sin."

Evangelicals will welcome this book. The others need it.

Various Themes.

Bible Textbook and Bible Student's Manual: The Principal Texts Relating to the Persons, Places, and Subjects occurring in the Scriptures. George H. Doran Co., New York. 232 pages, with maps, etc. $1.35 net.

Doran's edition of the old-time Tract Society volume which D. L. Moody used to recommend so strongly for Bible study.

Brotherhood of Man (The): A Pageant of International Peace, by Alice C. D. Riley. A. S. Barnes and Co., New York. 50 pages. $1.50.

Eight episodes depict outstanding scenes in world history, beginning with David and Jonathan, then the disciples in Acts 1, followed by episodes representing the monastic orders, King Arthur and the Round

Table, certain treaties between nations culminating in the Armistice of 1919.

The musical program for each episode is given, including many classical operatic pieces. Also the stage setting throughout, and hints as to costumes.

The Drama League of America is back of this book.

Galahad: A Pageant of the Holy Grail, by Linwood Taft. A. S. Barnes Co., New York. 75 cents.

A companion to "The Brotherhood of Man" noticed above.

Nature of Love (The), by Emmanuel Berl, translated by Fred Rothwell. Macmillan Co., New York. 278 pages. $2.

Fancy a highbrow philosophical treatise of 278 pages, full of long words and intricate realistic, idealistic, biological, sociological, and sentimental inquiries and explanations, on LOVE!

Here you have it.

Pollyanna of the Orange Blossoms, by Harriet Loomis Smith. L. C. Page & Co., Boston. 313 pages, illustrated. $2.

This, the third of the "Glad" books, opens with Pollyanna and Jimmie Pendleton addressing their wedding invitations. It ends with Jimmie coming home as Captain Pendleton after service in France, to grasp his son, born in his absence.

Throughout the plot, which moves fast and with that cheeriness and good spirit for which Pollyanna has become a synonym, the reader's interest is well sustained.

Sorrows of God (The), and Other Poems, by G. A. Studdert Kennedy. George H. Doran Co., New York. 175 pages. $1.75 net.

This collection of Studdert Kennedy's poems has gone through several editions, and is now republished in an enlarged form to meet the demand created by the author's recent visit to this country.

Most of the poems are war pieces, but there are others. All have a religious tone, and always there is that startling frankness and freshness of thought and language which we know is typical of Dr. Kennedy.

Which Version, Authorized or Revised? by Philip Mauro. Scripture Truth Depot, Boston. 119 pages. $1.25.

Mr. Mauro always writes with a definite object in view,—to clear up a disputed point. Here it is the value of the Authorized (1611) version of the Bible in comparison with the English (1881) and American (1901) revisions.

Briefly, his thesis is that instead of the 1881 New Testament being a revision, it is the translation of a new Greek text (Westcott and Hort) which was substituted secretly by the revisers for the Greek text from which the A. V. was translated. And he quotes authorities who say that Westcott and Hort's is "the most vicious text in existence." Hence the A. V. has the more correct Greek text back of it, is better as a translation, and of course excels in style and composition.

The facts and arguments adduced, and the various questions discussed, are of thrilling interest to the student of the Greek and English New Testament. We shall watch for a reply to this book. We observe at times the same margin of uncertainty which is the vice and weakness of higher criticism,—as when Mr. Mauro speaks of protection from "serious" corruption, or of agreeing "essentially."

The same case does not hold against the revision of the Old Testament, since the same Massoretic text was used, and only changes in translation were made.

LATEST BOOKS RECEIVED.

Baron Paul Nicolay, by Greta Langenskjold. George H. Doran Co., New York. 251 pages. $1.60 net.

Five-Minute Sermons in Objects, by Henry T. Sell. Fleming H. Revell Co., New York. 152 pages. $1.25.

Minister and His Ministry (The), by John Mahan English. Judson Press, Philadelphia. 126 pages. $1.25 net.

Robert Morrison, by Marshall Broomhall. George H. Doran Co., New York. 238 pages. $1.20 net.

Mystery of Preaching (The), by James Black. Fleming H. Revell Co., New York. 277 pages. $1.75.

Negro from Africa to America (The), by W. D. Weatherford. George H. Doran Co., New York. 487 pages. $5 net.

Religion and the Mind of Today, by Joseph Alexander Leighton. D. Appleton & Co., New York. 372 pages. $2.50.

Wonders of the Kingdom (The), by G. R. H. Shafto. George H. Doran Co., New York. 100 pages. $1.75 net.

ALSO RECEIVED.

The Churches and War, by F. A. A. Swarthmore Press, London. 20 pages. 6d.

Westminster Textbooks.

Seeking to Know and Do God's Will. Primary Department, Third Year, Parts I and II.

God Making His People A Great Nation. Junior Department, Third Year, Part I.

The Downfall of the Hebrew Nation. Junior Department, Third Year, Part II.

A Primary Book Program for Use with the Daily Vacation Bible School Textbook; God Revealing His Truth Out of Doors.

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AMERICAN MADURA MISSION
AND
SOUTH INDIA UNITED CHURCH.

Dear Brethren:

The June number of the RECORD has just come, and I hasten to ask you to change my address from Dindigul to Aruppukottai, S. India, which is my station since coming back from furlough. My wife and I greatly value the magazine, and are most sincerely grateful to those who make it possible for us to have it through their gifts.

One of the first things that I read in the new number (June) is that item on page 377, beginning "When caste is disturbed." That incident relates to a congregation within two miles of this bungalow. I am happy to say that the Reddiars fell out among themselves, and so their pressure on the local authority was weakened, and he gave permission to our new Christians to build on the site given by one of their number as related in the paragraph. In a very short time they had in the foundation of their new building, and since then they have erected the walls. They expect me to find about $50 to put on the roof. This is in accord with a sort of standing agreement we have with the new groups of these poor agricultural laborers who face the difficulties and come out for Christ and the more abundant life that he gives. I believe that he will give the $50 through some servant of his, if it is best for us to have it.

I could well use about ten copies of the RECORD to distribute among our pastors, most of whom know enough English to read it with pleasure and profit. I wonder if some of your subscribers would not be willing to send to me the copies that they have read?

Very sincerely yours,
A. A. Martin.

THE LIFE OF JESUS.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

September 7. Jesus Heals a Nobleman's Son.

John 4. 46-54.

What was John's object in recording this sign? To teach that Lord Jesus was not a mere miracle-worker, but had power in his naked word as Son of God.

Judging by the outcome, our Lord's aim was not the mere healing of the boy, but to develop the father's faith from accepting hearsay about a new miracle-worker into full faith in himself.

Let this be your aim too, teacher: so to teach the lesson that every scholar shall come to believe our Lord's word and in himself as Son of God and Saviour of men.

The threefold use of the word "believe" furnishes a key and outline for the passage: three stages in the man's faith.

It is a grand lesson to teach.

Belief in hearsay, 47, 48.

The father had heard enough to lead him to grasp this chance while Jesus was near of saving his dying boy. King's official though he was, his deep distress overcame all possible prejudice, and he personally went 20 miles or more to beg this rabbi's help. How many of us who are fathers have gone to such personal effort to bring Jesus into the lives of our children?

Our Lord's reply ("Therefore," "ye,") indicates that he had in view not the nobleman alone, but all who sought him because of his miracles. Evidently he thought the quality of the man's faith was more important than his agony over the lad. He was not stampeded into rushing over to Capernaum. His reserve was not to repel or discourage the father. It was a greater miracle to open his eye of faith than to heal a sick body.

If all who have heard of Jesus acted up to their light and acknowledge, they would gain more.

Belief in Christ's word, 49, 50.

The fine spirit of the official is shown by the way he took Christ's reply. He was not abashed, nor did he argue,—he was too heart-broken, and just repeated his anguished plea for help.

Our Lord was now satisfied, and spoke. But could the father return home without this healer? Could Jesus heal at a distance? Personal contact encouraged the man's trust, and carried conviction, so that he rested in Lord Jesus' word, and obeyed, and acted upon it, and that not hurriedly: for it was not till next day that he met his servants on the way home.

Belief in Christ himself, 51-53.

In this 3rd stage we see full faith, faith reaching out to others, based upon personal investigation. First the man had the evidence

Moffatt's New Testament.

Sunday school teachers who are following the International lessons will find Moffatt's New Testament a great stimulus in their reading and study of the lesson portions, lighting up the older and more familiar translations with many turns and sidelights by one of the greatest Greek scholars of the day. If you do not know Greek yourself, why not draw honey from the brain and skill of others?

We have a few copies left on hand, on which we make a special offer. See advertisement for terms.

of Christ's word, then of his servants, now of his own eyes. He started by believing that Jesus COULD and WOULD heal his son; then that he DID heal him; now he knew by checking up that he HAD healed him.

We can all gain such assurance after (not before,) the fact of faith.

His belief in Christ did not end with himself. His whole house believed,—mother, son, servants. What a joyful reunion there was that night!

This is the first recorded instance of a believing family. Faith can still work the same joyous transformation in our homes.

Dispensationally, this Gentile family episode has been taken to teach that the Gentile church is being called out and saved by believing the word of God. The power of the Book needs emphasizing today.

When faith accepts the word of Jesus, how many problems are solved!

What became of that boy?

September 14. Jesus Driven from Nazareth.

Luke 4. 16-30.

Picture the scene: an audience of neighbors in his home town, to whom our Lord is going to tell momentous truth about himself,—no longer just one of the local carpenters, but the long-expected Messiah!

Imagine yourself to be one of the townspeople. The narrative reads like the account of an eye-witness.

The Scripture portion, 17-19.

This is the heart of the lesson: a prophetic program of Messiah's ministry of love, liberty, light, giving also a picture of the wreck and ruin of humanity wrought by sin.

Turn to the original prophecy in Isaiah 61. 1, 2, and observe the details. Lord Jesus did not finish it,—he omitted to read, "and the day of vengeance of our God," for he came the first time in grace,—he will bring in that day of vengeance at his second coming.

Gracious words, 20-22. Application to himself.

Apparently only the keynote of our Lord's address, the opening sentence, is recorded: "This prophecy means me!" The gracious words he spoke in exposition of Isaiah's prophecy are not recorded. How did he fulfil the prophecy? And how is the church, which is his body, fulfilling the prophecy today?

Will his neighbors accept him or reject him as he puts his name under the portrait Isaiah painted?

The first impression was favorable. They spoke well of him (Moffatt), they marveled at his gracious words, he surprised them. But presently unbelief, or jealousy, or neighborly contempt, asserts itself, judging by what happens. Their temper changes, and so does our Lord's message.

Warning words, 23-27. Application to the audience.

Lord Jesus voices their unasked questions, and gives two examples from national history to show that the great prophets Elijah and Elisha worked miracles for foreigners, not for their fellow countrymen, so that he would be justified in not working a miracle for them.

Rejection, 28-30.

What a terrible scene follows! The mention of favor shown to Gentiles aroused the Jews to fury every time in the experience of our Lord and Paul.

The rejection of Lord Jesus was wilful, not in ignorance of who he was. They rejected the best earth had to afford then—and now. We too may reject him, his words, his spirit; and church and Sunday school are to save us from that folly and loss.

Analyze, in all reverence, our Lord's feelings. Was not this rejection a small mirror in which he might see himself rejected by the nation?

September 21. Jesus Makes a Missionary Tour.

Mark 1. 35-45.

Our lesson gives an index of our Lord's Galilean ministry at this time: itinerant preaching and healing. His plan was to visit one town after another, using the synagogues as he did in our last lesson.

Note the order: preaching first, with healing as an auxiliary. This ought ever to be the order in the propagation of the gospel. And in experience evangelization always creates a demand for medical and other ministries.

Several traits in our Lord's character and service may be seen in this portion, such as his pity for the leper, and his piety expressed in obedience to the Mosaic system: but let us direct our attention to his preparation for service and to the sequel of service, that is, his retirement for prayer, and the publicity he got.

Prayer, 35, 36.

The previous day had been a busy one from morn till night (21-34). Were his physical and spiritual reserves depleted, so that next morning a great while before day he slipped away from his disciples for a quiet time of prayer? It seems to have been his habit to do this before and after critical times in his life. Luke 5. 16 says he withdrew for prayer after healing this leper.

Follow Christ's example literally, and get off alone with God! If he needed prayer, how much do we! And early morning has been found by saints to be the best time for prayer.

Publicity, 37-45.

But his communion was broken into by Simon and the others with the notice that a crowd was seeking him: as if he could spend his time better in preaching than in prayer. So he went on circuit.

In dismissing the healed leper he charged him to say nothing to anyone, except as he performed the ritual of cleansing "as evidence" (A. T. Robertson) for the priests, "to notify" them (Moffatt). Why this reserve? But the leper's gratitude could not be checked, and he became a living advertisement of our Lord's healing power, so that his popularity was widely increased. This was the first healing of a leper since Naaman.

In Bible times lepers were incurables, untouchables. Leprosy was a type of sin. Modern medical science seems to have discovered a cure for leprosy: but do not believe that modern theology has discovered any new cure for sin!

September 28. Review: Opening Period of Christ's Ministry.

Christianity is based upon facts, facts that cluster around the person of Jesus of Nazareth. They are recorded in the Bible: we know almost nothing about our Lord outside the covers of the Bible. Strive to make the study beget certainty in the heads and hearts of scholars concerning the person and character and work of our Lord. Build up the recorded elements in the portrait, so that each quarter they can be added to until his complete portrait is painted.

Could your scholars write a brief sketch of our Lord so far?

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

SEPTEMBER, 1924.

MONDAY, 1st. *Jesus saith unto them, Fill the waterpots with water! And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast! And they bare it. John 2. 7, 8.*

Dear Friend, whose presence in the house,
Whose gracious word benign,
Could once at Cana's wedding feast
Turn water into wine:
Come, visit us, and when dull work
Grows weary, line on line,
Revive our souls, and make us see
Life's water glow as wine!

—James Freeman Clarke.

TUESDAY, 2nd. *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Corinthians 7. 1.*

The temple of the Lord must be clean before it can be filled with the glory of his presence.—Samuel Chadwick.

WEDNESDAY, 3rd. *Let not your heart be troubled: ye believe in God, believe also in me! John 14. 1.*

Worry is the antithesis of prayer. Prayer is an acknowledgment of faith: worry is a denial of faith. Prayer is putting my hand in God's, trusting to his loving guidance: worry is withdrawing my hand and denying his power to lead me. Prayer leads through the door of faith into the presence of God: worry leads through the door of anxiety into the darkness of loneliness and discouragement. If prayer does not cancel worry, worry will cancel prayer.—E. P. S. H.

THURSDAY, 4th. *My voice shalt thou hear in the morning, O Lord! In the morning will I direct my prayer unto thee, and will look up. Psalm 5. 3.*

A right start in the morning has much to do with the day's value and finish.—John Timothy Stone.

FRIDAY, 5th. *For in eating, every one taketh before other his own supper: and one is hungry, and another is drunken. 1 Corinthians 11. 21.*

Some of us may have been commending ourselves for not being drunkards, but can we say as much about our not being gluttons?—James Ostema.

SATURDAY, 6th. *But Peter followed him afar off. Matthew 26. 58.*

My brother, have you ever thought that there was not a single man who kept step with Jesus all the way? Alone he trod the way to Calvary. Alone he walked through the valley of death, so that afterwards men might walk all the way with him in resurrection life and ascension power and the glory of his coming kingdom.—G. Campbell Morgan.

SUNDAY, 7th. *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Ephesians 1. 7.*

What is grace? Grace is more than mercy. It is more than tender mercy. It is more than a multitude of tender mercies. Grace is more than love. Grace is holy

love, but it is holy love in spontaneous movement going out in eager quest toward the unholy and the unlovely, that by the ministry of its own sacrifice it might redeem the unholy and the unlovely into its own strength and beauty. The grace of God is holy love on the move to thee and me, and the like of thee and me.—J. H. Jowett.

MONDAY, 8th. *All we like sheep have gone astray. Isaiah 53. 6.*

Not all in the same direction, it is true, yet all away from God and duty: and "the Lord hath laid on him the inquity of us all."

TUESDAY, 9th. *In prisons more frequent. 2 Corinthians 11. 23.*

Could Paul have written his useful letters if he had not been in prison? Enforced leisure made it possible.

WEDNESDAY, 10th. *Return unto thy country, and to thy kindred, and I will deal well with thee. Genesis 32. 9.*

We see here how the whole of Jacob's life was laid out, and ordained, and overruled, and visited of God, in order to teach Jacob to pray, in order to make Jacob a prince in prayer.—Alexander Whyte.

THURSDAY, 11th. *Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. 1 Peter 1. 22.*

One smile can glorify a day,
One word new hope impart;
The least disciple need not say
There are no alms to give away,
If love be in the heart.

—Phœbe Cary.

FRIDAY, 12th. *Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you. 2 Thessalonians 3. 1.*

Do we pray for God's ministers and missionaries as frequently and fervently as we should? It is easy and common to criticize, but far better to agonize in prayer for them.

SATURDAY, 13th. *Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. Hebrews 13. 20, 21.*

What a benediction! If you do not know how to close a letter to a friend, use these verses.—John Timothy Stone.

SUNDAY, 14th. *But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus. Ephesians 2. 4-6.*

Who does not prize the society of the beautiful, refined and kingly of earth? To be really holy brings us into fellowship with the noblest, sweetest spirits. O rapturous bliss, to sit down with Abraham, Isaac and Jacob in the kingdom of heaven; to hear David and Miriam sing, Paul preach, Apollo's eloquence, John's love discourses, Peter's fiery gospel, to see Daniel's beauty and faith, and meet ten thousand illustrious heroes of whom earth was unworthy! Think of it!—S. D. Kinne.

MONDAY, 15th. *Let the word of Christ dwell in you richly. Colossians 3. 16.*

In its doctrinal largeness let it inhabit your convictions, and in its divine lovingness let it be infused into your spirit, and let its lifesome energy inspire your character!—James Hamilton.

TUESDAY, 16th. *Know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Corinthians 6. 19, 20.*

Who would have dreamed that the abstinence of the Rechabites would have concerned the Lord of hosts? It is significant of the great fact that my care of the body is of moment to the Lord.—J. H. Jowett.

WEDNESDAY, 17th. *And Jacob was left alone: and there wrestled a man with him until the breaking of the day. Genesis 32. 24.*

There are seasons in our lives when true prayer demands time, and place, and preparation, and solitude. Whenever any really serious business has hold of us, we have no scruple in saying that we must be let alone.—Alexander Whyte.

THURSDAY, 18th. *God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work. 2 Corinthians 9. 8.*

It is a very wonderful text. Count the number of universals in it! All grace! Always! All sufficiency! All things! God abounding to us that we may abound to every good work. The word translated "abound" might be rendered literally "to flow or pour over."—F. B. Meyer.

FRIDAY, 19th. *That ye might be filled with all the fulness of God. Ephesians 3. 19.*

If we are not filled with the Spirit our guilt amounts to disobedience of God. It

amounts to all the good we might do if we had the Spirit of God, but good that is now undone because we are without this power. Our guilt is further measured by all the evil we do in consequence of not having the Spirit.—Chas. G. Finney.

SATURDAY, 20th. *In all labor there is profit, but the talk of the lips tendeth only to penury. Proverbs 14. 23.*

Well directed labor and empty talk do not go hand in hand. Many a man's tongue has brought trouble upon his own head. Many who are expected to render labor for what they are supposed to earn, kill time in empty talk.—James Ostema.

SUNDAY, 21st. *The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate. Psalm 34. 22.*

Though the harbor be hidden from sight
By the billows of conflict and sin,
Yet the lifeboat is steering aright,
And will bear us triumphantly in.
The promise hath ever sufficed,
That nothing shall hurt or appal:
We have ventured our all upon Christ,
And have proved him sufficient for all.

MONDAY, 22nd. *Receive ye the Holy Ghost! John 20. 22.*

Friends, that is the voice of Jesus to your soul! With infinite yearning and tenderness unutterable Jesus now says to you, "Receive ye the Holy Ghost!" Will you do it? Say "Yes" to your Redeemer.—A. M. Hills.

TUESDAY, 23rd. *Where your treasure is, there will your heart be also. Matthew 6. 21.*

It is not that earthly treasure is exposed to danger, but that the man himself who labors to lay it up is imperilled. Devotion to any cause writes, as we know, its indelible record on the character. And if the treasure of any life is such as to be liable to deterioration, so too is the heart which abides with it. If it is laid up where the ravages of moth and the corrosions of rust can despoil it, these same evils will also attack its possessor.—J. Stuart Holden.

WEDNESDAY, 24th. *He saith unto them, Come and see! They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. John 1. 39.*

That day of days, that day when they gave their heart to Christ and put their lives into his keeping, the day they would never forget, nor would Christians of all lands forget it!—Amos R. Wells.

THURSDAY, 25th. *There was no room for them in the inn. Luke 2. 7.*

Christ was merely crowded out. Without doubt it is the same today. You are preoccupied. Every chamber of your soul is so filled with human interests that there is little room for Christ. There is little if any time for him. Your interest is drawn off in a thousand other directions.—J. Stuart Holden.

FRIDAY, 26th. *This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. John 17. 3.*

What is eternal life? Eternal life is first the everlasting good which rests on agreement, final and complete, with God, and then it is the everlasting gladness which is the proper grace and crown of God's children.—Robert Rainey.

SATURDAY, 27th. *He showed them his hands and his side. John 20. 20.*

So our sins have scarred the Lord! Shall we forget that which has graven itself on his body? Shall we not think more of that which cost the Lord so dear?

SUNDAY, 28th. *He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. John 1. 41.*

Well would it be for the church if all its members were more like Andrew! Well would it be for souls if all men and women who have been converted themselves would speak to their friends and relatives on spiritual subjects, and tell what they have found!

MONDAY, 29th. *Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. John 10. 7, 18.*

The voice of the good Shepherd, not of a martyr, is vocal here. It is the utterance of One who is calmly conscious of divine ability.—William Mealand.

TUESDAY, 30th. *Praise ye the Lord! Praise God in his sanctuary: praise him in the firmament of his power! Let everything that hath breath praise the Lord! Praise ye the Lord! Psalm 150. 1, 6.*

O ye dumb beneficiaries of God, taking his light and not owning the giver, receiving his morning and his noontide and his evening, receiving the "spring blooms that burgeon o'er the world" and his autumnal largesses, and never singing loud, sweet, public song to him! Is this just? Is this honest? Is it in any wise, or sense, or aspect, good?

If men would but follow the inspiration of gratitude a new face would be put upon all Christian life. Why are we dumb about God's gifts?—Joseph Parker.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

In His Steps: How Jesus Helped Sinners.

Luke 15. 1-7; 19. 1-10. September 7.

"I have nothing to give you to make your heart happy," said an Indian to Miss Isabel Crawford as she was about to go home on furlough, "but I send my best love to your mother because she did not keep you at home."

Our Saviour is still continuing to help sinners as in days of old by sending such messengers to them as Miss Crawford. Her helpful personality challenged the Indians not only to make sacrifices, but also to make the best of themselves. In this she was like her Master.

* * * * *

It is said that when "Rabbi" Duncan discoursed on the crucifixion before his students, he would rise from his chair, walk up and down the room, saying words like these:

"Aye, aye, d'ye know what it was,—dying on the cross, forsaken by his Father? D'ye know what it was? It was damnation,—and damnation taken lovingly!"

Sin may down men, leaving their bodies reeking in vileness, but this does not change the affection of the Son of God. He takes a soul "lovingly," forgives, cleanses, and calls even the vilest sinner by such endearing names as "brother" and "friend."

O love, thou bottomless abyss,
My sins are swallowed up in thee!

* * * * *

After a clergyman had told the story of the cross to a group of fishermen in a shore town in England, he asked:

"Now can any one of you tell me in your own words what the Lord Jesus did do upon the cross?"

An old salt stood up, and with tears streaming down his face said:

"He swapped with me!"

The only hope for sinners or would-be saints is the cross of Christ, where he swapped places with you and me. "Worthy is the Lamb that was slain" of all the honor and adoration we can give him!

How Can We Serve Our Sunday School?

John 21. 15-17. September 14.

Naturalists say that the young of the stone curlew run soon after they are hatched, and that the old ones do not feed them, but lead them to the places where food can be found.

Commenting on this one says that if you cannot feed your older boys and girls in the Sunday school class the best thing to do is to lead them where they can feed themselves and be fed in the adult classes.

* * * * *

Some one asked an old Scotch woman what she thought of Robert Murray McCheyne's preaching.

She thought a moment, then said: "He preaches as if he was a-dying to have you saved."

We serve our Sunday school classes best when we have that same earnestness.

* * * * *

Dr. F. B. Meyer says that one of his friends went out for a walk with a young boy. The friend said to the boy:

"Go to Sunday school?"

"Yes."

"What did your teacher talk about last Sunday?"

"Oh, about Jacob."

"And what did he talk about the Sunday before?"

"About prayer."

"Well, does your teacher ever talk about Christ?"

"Oh no! That's at the other end of the book."

"Now I hold," says Dr. Meyer, "that every chapter, every incident, nearly every verse in the Bible can somehow be made a road to Jesus."

Is that what you as a Sunday school teacher are doing?

* * * * *

A traveler in a country lane in England overtook a large flock of sheep following, not preceding, the shepherd. Struck by such an unusual plan, he asked the man how it so happened.

"I lead them by the teeth, that is, I give them good fodder, and so I find no difficulty in keeping them together."

Pretty good suggestion in this incident for all Sunday school teachers! Lagging interest in class may be due to poor fodder.

* * * * *

To have the right kind of a church in which to give spiritual nurture to children, we must create in the adult members the right attitude toward the rights of childhood.

The Beatitudes of the Psalms.

Psalm 1. 1; 32. 2; 34. 8. September 21.

Psalm 119. 2. Blessed are they that keep his testimonies.

And what is the trust that gains this "Blessed"?

"A calm looking up into God's face with

an unquestioning faith in him under every sort of circumstances."

If a wren can cling to a spray a-swing
In a mad May wind, and sing, and sing
As if she'd burst for joy,
Why cannot I contented lie
In his quiet arms, beneath his sky,
Unmoved by earth's annoy?

* * * * *

Psalm 119. 2. Blessed are they that keep his testimonies.

An aged Scot told his minister that he was about to go to the Holy Land, "and when I'm there," said he complacently, "I'll read the Ten Commandments aloud frae the top o' Mount Sinai."

The minister in a tone of pity said: "Sandy, tak my advice: bide at hame, for happy ye'll be anywhere if ye keep the commandments."

Psalm 94. 12. Blessed is the man whom thou chastenest.

"What an afflicted family they are! Father lame, mother going blind, daughter a cripple, and their fortune all gone. I don't see how they can endure it."

One who overheard these words replied: "They endure it because they seem unconscious of the fact that there is anything to endure. They are so thankful they have one another that lameness, blindness, poverty are minor matters. There is more smiling and laughter in their home than in any I know."

* * * * *

A woman rushed into a milliner's shop and said: "I want the trimming on my hat changed. It is on the wrong side."

"But," said the saleswoman, "it is on the left side, and that is where it ought to be."

"But I want it on the church side," said the woman. "I sit right next to the wall in church, and I'm not going to have all that trimming right against the wall. I want it where the whole congregation can see it."

Could she claim the blessing promised to those who dwell in God's house, Psalm 84. 4?

Organizing to Get Things Done.

Nehemiah 1. 1-6; 2. 1-6; 4. 1-6. September 28.

A flagstone of a hundred pounds' weight was shoved out of place by the united efforts of only three mushrooms growing under it.

"And so," says one, "even a feeble folk, if determined, zealous and well organized, can put over a big work."

* * * * *

An engineer says: "Now and then an accident happens on a railway which has only one explanation: the man in charge of the levers failed at the proper moment to guide the wheels of the train on to a safe siding, or having set the switch for a previous train he failed to change it."

And so there are "switch moments" in all our lives when the success or failure of any undertaking may depend entirely upon our instant action. With a conscience enlightened by God's Word such as we can all have, there is no excuse for misplaced levers.

* * * * *

Coöperation must accompany organization.

One evening in a small Western town a certain family, seated at the supper table, heard the church bell ringing vigorously.

"What's that?" they asked in a chorus.

"Oh, that's the Episcopal bell ringing for a Baptist revival meeting in the Presbyterian church tonight!"

Where such coöperation exists among churches you may be sure they are well organized for revival.

* * * * *

A traveler tells of seeing in China a man by the wayside hacking away at a log. As he never struck the log twice in the same place the traveler asked him:

"Well, John, what are you making?"

"I don't know," said John: "maybe a god, maybe a bed."

Every organization should have at the beginning clear-cut views as to what it is out to accomplish, and keep these before itself from start to finish.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D., Riverside, Cal.

SEPTEMBER, 1924.

Monday, 1st. Nahum 2.

This is a powerful and dramatic picture. Davidson says: "The verses give a graphic, though ideal, picture of the attack on Nineveh, and its capture."

Nineveh had meant to deal with Jerusalem as she is now to be dealt with. Can it be that our projects against others are our own sentences against ourselves? With what measure you mete, it shall be measured to you again. The prophet is not thinking of the fall of a dynasty, but of

a nation. So dreadful shall be the fate of Nineveh that when she is gone men will not speak admiringly of a glory that has vanished, but will speak contemptuously and reproachfully of a wickedness that was unendurable.

It is evident that Nahum has some specific avenger in mind. Who is it? G. A. Smith says: "As we learn from the prophets, and now still more from herself, Assyria was the great besieger of men. It is siege, siege, siege, which Amos, Hosea and Isaiah tell their people they shall feel: siege and blockade, and that right round the land. It is siege, irresistible and full of cruelty, which Assyria records as her own glory. Miles of sculpture are covered with masses of troops marching upon some Syrian or Median fortress. Scaling ladders and enormous engines are pushed forward to the walls under cover of a shower of arrows. There are assaults and breaches, panic-stricken and suppliant defenders. Streets and palaces are strewn with corpses, men are impaled, women led away weeping, children dashed against the stones. The Jews had seen, had felt these horrors for a hundred years, and it is out of their experience of them that Nahum weaves his exultant predictions. The besieger of the world is at last besieged: every cruelty that he has inflicted upon men is now to be turned upon himself. Again and again does Nahum return to the vivid details. He hears the very whips crack beneath the walls, and the rattle of the leaping chariots. The end is slaughter, dispersion, and a dead waste."

O God, may our reverence for thee so control our social acts that we shall work for the establishment of just and humane governments among all nations! Help us to teach the peoples wherein their peace lies! In Christ's name. Amen.

Tuesday, 2nd. Nahum 3.

The crimes of Nineveh are crimes not against one particular people, but against humanity. Nahum is not speaking as a Jew but as a witness from God on behalf of man anywhere and everywhere. Nineveh may not have been more cruel than other Oriental people, but she exulted in her cruelty. Her later history is a "practically continuous story of warfare and rapine."

Powis Smith says on verse 4: "Just as the harlot entices men to ruin, so Assyria has lured many nations to destruction. It is not necessary to interpret this figure on all fours, seeking to make harlotries and charms specific references to Assyria's lying and treachery. The words simply fill out the picture of a harlot and her equipment. Assyria's almost unlimited resources led the smaller nations to rely upon her as Ahaz had caused Judah to do in the time of the Syro-Ephraimitic invasion."

Driver says that No-Amon is the city known by the Greeks as Thebes. "It was the great and celebrated capital of Upper Egypt, situated far up the Nile (some 400 miles above Cairo), in the center of a broad green plain into which the Nile valley here expands, the capital of the brilliant rulers of the 18th, 19th and 20th dynasties, who constructed there the great temples, with their halls, colonnades, colossal statues, obelisks and sculptures, on a scale of imposing magnificence to which there is probably no parallel in the world. The city proper lay on the east bank of the Nile,—here a stream nearly half a mile broad,—which, just at Thebes, broadens out so as to inclose three islands, the extensive ruins of Luxor and Karnack (one and a half miles northeast of Luxor,) marking its site. There was a suburb (now Karnack,) on the opposite side of the river, but this consisted chiefly of an immense necropolis, there being in front a long row of temples devoted to the worship of former kings, and behind them thousands of tombs (many of which have been recently excavated,) hewn out in the gorges and rocky sides of the Libyan hills. The comparison is the more apposite as Thebes had been the capital of great conquering dynasties who had beautified it with the wealth gained in their wars, and erected in it the magniloquent records of their successes just as the Assyrian kings had done in Nineveh."

Nahum feels that the voice of mankind is the voice of God. He has little to say about his own people or their sins. Indeed, there is little sense of sin expressed in his prophecy. He is filled with the idea of the monstrous immorality of all that Nineveh stands for, and this is his burden. Kennedy says, "Assyria in his hands becomes an object lesson to the empires of the modern world, teaching as an eternal principle of the divine government of the world the absolute necessity, for a nation's continued vitality, of that righteousness, personal, civic, and national, which alone exalteth a nation."

Almighty God, grant that we may never become callous and insensible to the heinousness of sin and the suffering caused by sin! Give us zeal to work for the salvation of men from suffering and sorrow! Amen.

HABAKKUK.

Wednesday, 3rd. Habakkuk 1. 1.

We again encounter the writings of a man concerning the details of whose life we know absolutely nothing. He lives in his message, and in his message alone. He is a remarkable man in that he cannot be content to accept things as they are, or feel that when you have said "It is the Lord," you have said all that you ought to say. He asks why things happen; why God, in using one nation to punish another, uses wickedness and chooses an instrument of correction which is tenfold more wicked than the

evil it attacks. He is not so much a sceptic or doubter as a deep and highly ethical thinker who refuses to accept any explanation that is not consistent with a holy and righteous God. His words in 2.4 are spoken of as the bedrock of Christian life, and the author has been called the father of Protestant freedom.

Two dates have been assigned to Habakkuk, one around 600 B. C., nine years after the death of Josiah, and the other in the middle of the exile, 560-550 B. C.

Davidson compares Habakkuk and Nahum, saying: "The two prophets have several points of agreement. First, while Nahum makes no reference to the sin of his own people, the reference in Habakkuk occupies a subordinate place. In both it is the cruelty and atrocious inhumanity of the oppressor that engross attention. Secondly, the view of both prophets is universal, embracing the world. The oppressor is denounced not merely for his unrighteous acts against Israel, but because he is the enemy of mankind. In contrast to him other nations beside Israel are righteous. And thirdly, both prophets have the same lofty conception of Jehovah, God of Israel. His rule embraces the world, the destinies of the nations and mankind universally are in his hand. It is their universalistic conception of Jehovah which explains the broad view which they take of the history of nations and the life of mankind over all the earth. But while Nahum's strong faith in the power and righteousness of Jehovah assured him of the speedy downfall of the oppressor, the more contemplative mind of his contemporary Habakkuk found a hard moral problem in the fact that God looked on in silence while men perpetrated their deeds of violence upon the earth. To all reflective minds in Israel the problem of problems was God."

Almighty God, make us aware of thee! May we see thee in thy world! Help us to live in harmony with thy purposes! Give us honest hearts! In Christ's name.

Thursday, 4th. Habakkuk 1.1-11.

These words indicate a condition of internal oppression. The prophet cannot understand why God allows lawlessness to prevail among his people. It has gone on for a long time. It is not a new problem to the prophet, but one which has concerned him for many a day. He cries to God for help not only in his own name, but on behalf of others who share his perplexity. Why does the Lord appear to look quietly on? Why does he seem to desire or insist that his servant shall see so perplexing and baffling problems on every hand? Surely iniquity and injustice ought not to go unchecked! The iniquity which he sees is what he calls worthless and naughty conduct. That is, it is sheer badness. Oppression, mischievous policies, bring wretchedness and trouble, society is unsettled, animosities abound. Even the priests seem to have lost all sense of direction, they do not know what to advise or how to teach the moral significance of things, their minds and consciences seem to be paralyzed, people do not see or heed what is right in social life, wickedness seems to have won. Men lose their rights and find their influence for good nullified. This is the complaint of a serious mind.

What is the divine answer? God is not a mere onlooker, but is surely and deliberately organizing and directing the forces of the Chaldeans, a warlike, mighty people, who are ruthless in their onslaught. If the prophet will look abroad, he will discover national and international upheavals in which it is obvious that some power more than human is at work. Only the careful and thoughtful observer can discern how surely and inevitably is the trend of the movement toward the absolute dominance of Chaldea over Judah. It will be a bitter experience, for this mighty host is "impervious and autocratic." As it sweeps onward it will acquire the impetus of a hurricane. Nothing will be able to stop it. The description reaches its climax in the last clause, a clause which is the most acute phase of the prophet's problem. The Chaldean "maketh this his strength to be his god." This deification of might is an age-old folly of man. How the Almighty can allow it to be a tool in and through which to correct the errors of man is incomprehensible.

O God, save us from such boasting as the Gentiles use! May we recognize thee as the creator of our strength, and thy service as the sphere of its expression! May we consecrate our forces to thee! Amen.

Friday, 5th. Habakkuk 1.12 to 2.4.

Habakkuk builds himself on the personal relationship existing between Jehovah and his people. It cannot be that the Chaldean will be allowed to utterly destroy the nation. Correction and reproof are needed, but not destruction. Israel has always been able to build upon God: he will not fail his people now. But the prophet's problem is deeper: How is it possible for the pure and holy One to use as his instrument of correction a people as oppressive and faithless and barbarous as the Chaldeans? With all its faults, Israel is more righteous than Chaldea. The proud Assyrian is just like a mighty fisherman spreading his net and gathering in shoals of human beings, and then deifying the instrument of his success. The Chaldean worships war, he is a thoroughgoing materialist, his army is his god, he reverences force. Is he to do his ruthless work without rebuke? Has God surrendered to ruthless power?

Having uttered his complaint the prophet likens himself to a watchman mounting his tower. Davidson says, "The language appears to be figurative. It is scarcely likely,

though possible, that the prophet had some elevated place to which he retired to await a prophet's vision. But as a watchman looks out from his watch-tower into the distance, the prophet will look out for the answer or message from heaven. All this introduction serves to emphasize the importance and solemnity of the divine oracle."

God will not have his servant or his people uncertain as to the meaning of life. There is a purpose and an end to the divine command. There is nothing deceptive or confusing about his policies. Let the word be written on tablets, so that it may stand as a guide and testimony which man may read and which the issue will demonstrate to have been true.

Verse 4 is one of the greatest in Holy Writ. As it occurs here, Driver explains it, "The pronoun HIS refers to the Chaldean, so that the meaning is, 'The soul of the Chaldean is elated with pride, but the righteous will live by his faithfulness.' The words express a moral distinction, and the distinction carries with it the different destinies of the Chaldean and of the righteous: destruction is implied for the one, and life for the other. But the distinction is one that may not be verified at once. The destruction of the Chaldean may be deferred for many years; hence the stress laid in verse 3 on the need of patience." The word "faithfulness" needs to be pondered. It means one who is "faithful in all the relations of life, and is sincere and upright in heart and purpose, has in his character a principle of permanence which cannot be shaken, and which, whatever external troubles may assail him, should be to him a source of moral strength and security."

O God, who rulest over all the sons of men, who art the same yesterday, today and forever, teach our generation to avoid the ruin that falls on all who transgress thy commandments! Help us to find our strength and security in thee! Amen.

Saturday, 6th. Habakkuk 2. 3, 4.

I am asking you to tarry over this important passage because of the use made of it in the New Testament, and because of its influence on three very remarkable men in the history of the Christian church, Savonarola, Martin Luther and John Wesley.

First, I would again call your attention to the word "faith." The Hebrew word does not mean "faith," but "faithfulness" or "integrity." "The Hebrew language has no word for faith as an active principle, though the term 'believe' is derived from the same root as the present word." The translators of the Hebrew Bible into Greek, the LXX, used the word "pistis," which means faith, and Paul and the author of the epistle to the Hebrews read the LXX, and Paul gave the word the active meaning which it connotes among us. But Habakkuk meant not trustful reliance on another, but steadiness, reliability. Faithfulness is a great ideal. We can spiritualize this idea as the apostle does, but we want to remember that God asks integrity of heart from each of his children.

The word "live" is equally important. Driver says it "is here used in the full and pregnant sense which it has sometimes in the Old Testament of living in the light and consciousness of divine favor; and what Habakkuk promises is thus not mere material prosperity, but the moral security—of course often not unaccompanied by material happiness,—which righteousness brings with it and secures even in the midst of external calamities, and the sense of divine approval which, happen what may, never deserts it. The righteous man, even in normal conditions of society, endures where others fall; he escapes where others, as a consequence of their imperfect moral nature, are brought to ruin; while even if calamities overtake him, he is still conscious of a moral triumph." It is their own integrity before God which wins the consciousness of divine favor. It is life related to him by deliberate purpose, spending itself in high and pure purposes as his servant.

Our Father, make us men of integrity! Whatever the behavior of others, however strong the provocation, may we remember that we are thine! Help us to live in thy favor! Amen.

Sunday, 7th. Habakkuk 2. 5-20.

We have here five taunt-songs, each beginning with the word Woe! G. A. Smith gives them the title, "Tyranny is Suicide." He says, "The belief which inspires these songs is very simple. Tyranny is intolerable. In the nature of things it cannot endure, but works out its own penalties. By opposing so many nations, the tyrant is preparing the instruments of his own destruction. As he treats them, so in time shall they treat him. He is like a debtor who increases the number of his creditors: some day they shall rise up and exact from him the last penny. So that in cutting off others he is but forfeiting his own life. The very violence done to nature,—the deforesting of Lebanon, for instance,—and the vast hunting of wild beasts, shall recoil on him. This line of thought is exceedingly interesting. We have already seen in prophecy, and especially in Isaiah, the beginnings of Hebrew wisdom,—the attempt to uncover the moral processes of life and express a philosophy of history, but hardly anywhere have we found so complete an absence of all reference to the direct interference of God himself in the punishment of the tyrant. . . . . These proverbs or taunt-songs, in conformity with the proverbs of the later wisdom, dwell only upon the inherent tendency to decay of all injustice. Tyranny they

assert,—and history ever since has affirmed their truthfulness,—tyranny is suicide."

Note that these taunts are uttered by the nations. There is a world consciousness that the lust of conquest is wrong and brings its own revenge. Vice carries its own recompense. All history shows that nothing so shocks the race into violent resistance as arrogant, merciless assault for the sake of conquest.

Davidson says: "The woes denounce (1) lust of conquest, (2) rapacity and self-aggrandisement, (3) oppression to gratify architectural pride, (4) contemptuous humiliation of others, (5) irrational idolatry."

O God, save us from contempt, and pride, and self-aggrandisement, and tyranny! Help us to dwell with others in kindness and brotherly love! May we behave as thy children! In Christ's name.

Monday, 8th. Habakkuk 3. 1-15.

Shigionoth may mean a "wild, tumultuous, ecstatic poem." "Set to Shigionoth" appears to mean set to irregular music. Davidson says that we have here "a brilliant description of a theophany or manifestation of Jehovah for the redemption of his people. The dark background of Israel's redemption is formed by the destruction of its enemies."

Prayer is not merely direct address to God, but a turning of the mind to him and an absorption in him. It is thought about life within the circle of the divine will and operation. Such a thought of God inspires awe. It is a terrible thing for God to work, yet the prophet desires it to be. "The term 'revive' might mean to recall or to bring back to life that which is dead, or to call into life and being what does not yet exist." The sense here is, "bring into being a great act of thine; or, renew, recall into life again, thy former great work of redemption." Even in this late hour the prophet would have God come to the rescue of his people.

The answer of Jehovah is a theophany of extraordinary power. First the prophet sees Jehovah himself, then his companions, then the storm in which he wraps himself. The huge thunder clouds move forth from the Arabian mountains, rain falls in sheets, thunders rattle like chariots and horses, lightnings flash like flaming arrows and spears. Rivers burst their banks, seas are lashed into foam. The sun and moon are hidden. This is the on-coming of God. There are few more brilliant or powerful odes in the Old Testament. Whenever Jehovah comes in majesty he clothes himself in clouds and rides on storms. Such storms burst forth from the Sinaitic peninsula every year. It needs the prophet to interpret them as the images of the wonder-working, merciful goings forth of God to subdue, to cleanse, to renew the world.

O Lord, our hearts have fainted within us through fear, but thou canst revive us again! The power that brought again from the dead our Lord Jesus Christ is available for our redemption. Reveal thy power in our hearts! Amen.

Tuesday, 9th. Habakkuk 3. 16-19.

The coming of God into the arena of life has a twofold effect on his servant: it alarms and fills with fear, it moves him to joyous confidence. However fierce the storm, Jehovah saves. He comes not to destroy but to save.

On verse 17 Driver says: "The tenses of the Hebrew must here describe a series of facts, whether present actually, or pictured in imagination or vision as present; hence the thought (which is not in the Hebrew,) must be understood not as introducing a merely hypothetical case, but as simply bringing out for English ears the antithesis to verse 18. More perfect trust could not be expressed."

In spite of calamity the prophet tries to gather up the nation into the expression of joyous trust in God. Whatever they may lose, God remains, and if they have him they have One whose resources are infinite and whose power is omnipotent. It is always wise and good to count what you have left when trouble has come to glean the harvest fields. This man sees that what his people have left is a strong God. There are two verses in the Psalms which we should recall: 73. 26, "God is the strength of my heart," and 18. 32, "God that girdeth me with strength." As Davidson says, "The strength is an inward one, confidence and assurance and courageousness in the face of all external afflictions." "Like hinds' feet" suggests "the freshness of life, the power and confidence in action, which is felt to be drawn from God."

Our Father, we would live by faith, we would encounter the hard and baffling circumstances of life secure in thy truth! Make us strong, we beseech thee! Amen.

ZEPHANIAH.

Wednesday, 10th. Zephaniah 1. 1.

If our prophets were arranged in chronological order, Zephaniah would come before Habakkuk and Nahum. He refers to idolatries which Josiah probably suppressed in 621 B. C. The morals and religion of the people were prior to the reformation of Josiah. If the great-grandfather referred to is Hezekiah the king, the prophet refers to the royal house of David, and his words have a special significance.

Zephaniah means "he whom Jehovah protects." The prophet evidently lived in Jerusalem, and knew its historic spots and its people.

Powis Smith says: "His complaint is almost wholly against the privileged classes, the rich and powerful; yet he does not pose as the spokesman of the poor, and there is

lacking in his utterances that note of sympathy with their sufferings which is so evident in Amos and Micah, a lack easily explained if he himself were a member of the aristocracy and had never felt the pinch of poverty."

Davidson says: "The value of the book is not to be estimated by its size. In two respects it is of great importance: first, for the revelation which it gives of the religious and social condition of Jerusalem in the years preceding the exile, and secondly, on account of the profoundly moral tone by which it is pervaded."

O Lord, make us true to thee in that station of life in which thou hast placed us! May we be true to thee, however tried and pressed! May our intimates know that we are thine in sincerity and truth! In Christ's name. Amen.

Thursday, 11th. Zephaniah 1. 2-18.

The judgments of God fall on men everywhere: not on distant nations only, but on Judah and Jerusalem, on the very elect. God is not partial, judgment and justice have no favorites. Everything that causes moral and religious stumbling must be swept away. But Zephaniah's mission is not to the whole race. He is a witness to his own people and to his own time. Israel is the "culminating point of judgment." The people of Israel and Judah seemed to feel a fascination for the gods of the Phœnicians and the Canaanites. Idolatry had three aspects, worship of the heavenly bodies like the Assyrians: worship of Milcom of Phœnicia, particularly inhuman and barbarous; and those who were practically atheists, without thought or care of religion, who turned back from God.

Gordon says: "With reverential silence the people of Jerusalem are bidden await the coming of the great day of Jehovah's sacrifice, to which he has already invited and consecrated his guests, when he will offer up as victims the princes of the royal house who have set their people so flagrant an example of violence and fraud, with all who have defiled themselves by foreign customs and superstitions, and the morally indifferent who are settled on their lies and say in their hearts, Jehovah doth neither good nor evil. No one shall escape the judgment of that day, for Jehovah will search Jerusalem with a lamp, and will track the sinners to their remotest hiding-places. And so awful will be the ruin and the desolation of the day that Jerusalem will resound from north to south with the crash of falling houses and the cries of the doomed and panic-stricken."

The description of the day of wrath is lurid. The words are found in Joel, and were probably copied from Zephaniah. Davidson says, "The day of the Lord is the day of his self-revelation to judge evil and bring his work of redemption among men to completion. On the one side his revelation of himself fills man with terror and anguish, on the other side it is the cause of universal gladness, for the oppressions under which the world groaned come to an end and the reign of God begins."

Almighty God, if we have halted between two opinions, and tried to serve other gods beside thee, have mercy upon us and blot out our sins! Help us to be sincere in our devotions, single in our attachment! In Christ's name. Amen.

Friday, 12th. Zephaniah 2.

The prophet becomes importunate in his appeal to the people to repent. He sees a fearful doom striking the various nations, small like Philistia, mighty like Nineveh. None can escape. The only avenue of life is repentance. The first step to life is shame because of wrongdoing and unworthiness. If repentance does not come at once it will be too late. God's decree of judgment will take effect at the appointed hour.

What are the conditions of escape from the day of wrath? They are seeking God, living righteously and meekly before him. How do we seek him? By prayer and supplication. Meekness is synonymous with humility: it has not to do with our attitude to men, but to God. Driver says, "The word is often used in the prophets and Psalms of the pious and faithful worshipers of Jehovah as opposed to the wicked, the evil-doers, the proud, etc. From another side of their character the same God-fearing Israelites are often spoken of as the poor, or the afflicted." The prophet feels it may be that such penitent ones will find a door of escape when judgment falls.

When Zephaniah refers to Philistia and other nations, we must not imagine that he has in mind only these, but he is using them as types of humanity. It is natural that he should speak of the Philistines who for centuries had been enemies of his people, and of Moab and Ammon who had oftentimes shown themselves unfriendly, even gloating over the discomfiture of their kinsmen in Israel. Jehovah will not tolerate rivals to his authority. He will be alone and supreme over the reverence of man. Men shall discover in experience the unreality of heathen gods, and their inability to save. Ethiopia and Nineveh stand for distant nations whose campaigns reach far and who are swift and ruthless in their onslaught. Nineveh imagines herself supreme and solitary in her greatness, she is full of boasting, but one day Jehovah will shake his hand at her, and then woe!

O God, we humble ourselves in penitence, we seek grace to reform our lives so as to avoid the follies and sins which provoke thy wrath! Make us true to thy law at all times! Give us wisdom to order our steps! In Christ's name. Amen.

Saturday, 13th. Zephaniah 3.

G. A. Smith thinks we should guard ourselves against overlooking the austere gospel of Zephaniah. "A thorough purgation, the removal of the wicked, the sparing of the honest and the meek; insistence only upon the rudiments of morality and religion; faith in its simplest form of trust in a righteous God, and character in its basal elements of meekness and truth,—these and these alone survive the judgment. Why does Zephaniah never talk of the love of God, of the divine patience, of the grace that has spared and will spare wicked hearts if only it can touch them to penitence? . . . . Zephaniah stands too near to judgment and the last things. . . . . Perhaps also an austere gospel was required by the fashionable temper of the day. . . . . The permanent value of such a message is proved by the thirst which we feel even today for the clear cold water of its simple promises."

Verse 5 is such a promise. Morning by morning has the Lord made plain his righteous judgments. He does not work in the dark. The way of life is plain and clear. In verse 8 he calls the faithful to wait for him. Verses 9, 10 speak of the people who have a united purpose to serve the Lord. They will stand shoulder to shoulder in loyal devotion. In Israel, as so often since, place and power seemed to tempt man from the spiritual loyalties, whereas among the poor and humble were many who took refuge in God, and verse 12 has a special word for these. "They will not deceive or take advantage of one another": no wonder the future becomes radiant, and a song rings out, jubilant and rapturous. "Thou wilt not experience evil any more": can you imagine such a time?

Our Father, we thank thee that joy cometh in the morning, that thou hast in store for us a time when evil shall be no more! We pray for patience to wait and for zeal to hasten the coming of the blessed day! Amen.

HAGGAI.

Sunday, 14th. Haggai 1. 1.

Driver says: "The prophecies of Haggai are dated in the second year of Darius Hystaspes (B. C. 520), seventeen years after the return of the Jews from Babylonia in the first year of Cyrus (B. C. 537). Not, of course, that the whole body of exiles availed themselves of the permission granted by the edict of Cyrus and returned to the home of their fathers. Many no doubt had followed the advice given by Jeremiah to the first band of exiles, who had gone into captivity with Jehoiachin in 597. They had built houses, planted gardens, and brought up families in Babylonia; they and their children had in many cases grown accustomed to their new home. The bulk of the laity were naturally of the tribes of Judah and Benjamin, the only two secular tribes left in Palestine after the end of the Northern kingdom in 722."

We know nothing of the personal history of Haggai. Neither Haggai nor Zechariah refers to a return from exile. Both regard Persia as an oppressor, and not as a deliverer. What led these men to begin prophesying we do not know. It may be that Darius became king in B. C. 521, and appointed Zerubbabel, who arrived in 520, and his coming inspired these great men of God to an active ministry.

The danger confronting Haggai is not idolatry but secularism. He is filled with zeal for a restoration of the ritual of worship. He is closely akin to Ezekiel in his attitude towards sacrifice. Dods says, "No prophet ever appeared at a more critical juncture in the history of the people, and, it may be added, no prophet was more immediately successful."

Almighty God, whether men remember our names or lineage or not, give us grace to contribute something to the upbuilding of a new and better order! By word, by service, by sacrifice may the world become better because we have been in it! In Christ's name. Amen.

Monday, 15th. Haggai 1. 2-15.

We do not read Haggai for his style, but for his message. In a difficult and dispirited hour what people need to be told is to discover and to exercise their own powers. Men are saved oftentimes by bestirring themselves to the simple discharge of duty as the servants of God. Haggai found men excusing themselves, either on the ground that the precise day and hour predicted by Jeremiah had not come, or because the obstacles in their path showed that providence was against them. It was strange that the same obstacles did not appear when they were considering the salvaging of the old palaces of Jerusalem and adopting them as their residences. Yet it was obvious that the whole movement would disintegrate if the people did not develop some centralized institution around which their policies and ideals might gather. And being spiritual pilgrims, what center could they have other than the house of God?

Verse 5 is commented on thus by Dods and Stanley: "Set your heart upon your ways. Reflect upon your conduct and its results, and you will recognize that the Lord resents your indifference and selfish delay in building. The consequence of our own sin is often our best monitor." "It is the Hebrew phrase for the endeavor, characteristic of the gifted seers of all times, to compel their hearers to turn the inside of their hearts outward to their own view, to take the masks from off their consciences, to see life steadily, and to see it whole." Really the prophet is telling

them to take note of their experiences. Nothing seems to prosper, and that is because they are neglecting the due order in life. If they will put God and the true object of their pilgrimage first, if they will live for one another before thinking so much about themselves, they will find everything different. The very elements will be on their side.

The message was abrupt, but its effect was magical, for within 23 days the people were at the job. The sermon was preached on September 1st, 520 B. C. Is it a suggestion to preachers as to when and how to begin their season's campaign?

O Lord, our life centers in thee! The object of our service is thy glory, thy blessing is our chief good, thy purpose is the world's hope. Show forth thy strength, we pray! Let thy will be done on earth! Amen.

Tuesday, 16th. Haggai 2. 1-9.

These are the notes of a second sermon preached on October 21st. Up to this time the people have been organizing their work, getting materials, developing plans: now they are ready to begin the actual work of building. They are too poor to attempt anything ornate, but they are not too poor to put in their best work, and behind their efforts are the resources of the mighty Spirit of God. Haggai sees in vision the immediate task ushering in the advent of the ideal kingdom of God. Omnipotence is on the side of the men of faith who will put the cause of God in the foreground of life. God will give the house a glory which costly ornamentation could not impart. The new glory will be spiritual and will express itself in peace.

Driver says: "Those among the people who remembered what the Temple of Solomon was like before it had been pillaged and its woodwork burnt by the Chaldeans, were no doubt greatly discouraged when they saw its dismantled walls and ruined courts, which had now lain neglected for more than 60 years, and wondered whether it would ever be possible to restore them to their former magnificence. Whatever had been done during the preceding month, the Temple in its present condition presented a disheartening spectacle. It was to counteract such despondency that Haggai spoke the words of encouragement, promising that in spite of its present unworthy appearance the later glory of the Temple would transcend the former glory, for the Messianic age is speedily approaching and the ideals of prophecy will be shortly fulfilled, and the Temple will be beautified with the wealth of the nations. The Temple was actually completed four years afterwards, in 516. Its completion marks a new stage in religious history. It was the first and most definite stage toward the realization of Ezekiel's vision of a holy community having the sanctuary as its visible center and rallying point. That Haggai connected the advent of the Messianic age with Zerubbabel is an instance of the inevitable limitations of prophecy. But he at least succeeded in asserting the Messianic hope of Israel, always baffled, never quenched in this reopening of her life."

Dear Lord, we thank thee for brave, true-hearted men who have made plain the vision; for those who in good times and in evil times have called thy people to fidelity and self-sacrificing labor! Bless all such in our day, we beseech thee! Amen.

Wednesday, 17th. Haggai 2. 10-19.

On December 24th Haggai preached a third sermon. The message begins as though Haggai was interrupting some one who is complaining. Mitchell says, "The general situation can readily be conceived. The people, if they had been stimulated to renewed activity in their work on the Temple by the inspiring picture of its future glory which the prophet had presented to them, were again beginning to lose interest in the enterprize. From the first utterance of Zechariah, who had meanwhile begun his career, it appears that some at least among them were not in a condition to appreciate the religious significance of the new sanctuary. The excuse that all gave for their indifference or discouragement seems to have been that although it had now been three months since they began operations, Jehovah had as yet given them no token of his approval. This seems to them unjust, but Jehovah, speaking through the prophet, defends himself, using an illustration that his hearers would readily understand. He takes it from the sphere of ceremonial, concerning which one would naturally ask the priests for instruction."

In considering the teaching of this passage we must remember that sin and holiness in the illustration are not ethical, but ceremonial. It is necessary for the Christian to recognize this difference between the Old Testament and the New Testament in this regard. The follower of Jesus uses sin and holiness as relating to deep ethical and spiritual experiences.

The priests are interpreters of ritual. They insist on uncleanness as contagious. A contaminated person infects all he touches. Driver says the lesson of verse 14 is this, "Less worldliness, more holiness, more thought for God and his Temple." The people had stood by for years, making no effort to do the holy task which inspired their return. They were too busy looking after their own personal and immediate interests. Now after a few weeks' effort they are weary and dispirited, wondering why Jehovah does not come to them with special revelation of favor. Their service is cool, calculating service. They forget their past, and think Jehovah has forgotten

likewise, but he has not. Let them be faithful and look onward! A blessing is promised. Soon the glorious age will dawn. Zerubbabel shall be as a signet ring to Jehovah, that is, one inseparable from himself. Haggai looks on Zerubbabel as a type of Christ.

O God, our hope is centered in the lordship of Christ! Others fail us, but he is sure. Help us to be steadfast in his work! However long the night, may we be sure of the daylight as being at hand! In Christ's name. Amen.

ZECHARIAH.

Thursday, 18th. Zechariah 1. 1.

Zechariah began to prophesy in November, 520 B. C. He was a contemporary of Haggai, and probably a younger man. His statement of descent shows that he came of a priestly line. He is mentioned in Ezra as working alongside Haggai in an effort to stimulate the people to prosecute the work of rebuilding the Temple. We can only discover what manner of man he was by reading his prophecies. Mitchell says, "He was doubtless younger than Haggai, since he seems to have survived that prophet and to have taken the second place in the movement to restore the Temple, his first prophecy being delivered in the eight month while Haggai's is dated the first of the sixth, in the second year of Darius. On the other hand, he continued to prophesy some time after his association had ceased, his last dated utterance being his reply to the men of Bethel in the fourth year of Darius. In fact Nehemiah 12. 16, where he is among the chief priests under Joiakim, the son of Joshua, is pretty good evidence that his life was prolonged considerably beyond that date."

Zechariah was a poet, priest and prophet. His utterances are all dated. Unlike the prophecies of Haggai, they are all written in the first person. He was a visionary. Although he was a poet, most of his writings are in a prose style. His message is characterized by "simplicity and sobriety."

For three hundred years the most conservative critics have called attention to the change in style and message when we pass from the eight to the ninth chapter. And the fact that the New Testament quotes as from Jeremiah a passage only found in Zechariah has made them think that these chapters are out of their place. However, we have learned in our study that the test of Scripture is not the name of the writer, but the message. We shall use what knowledge we have to discover the historical setting of chapters 9-14, remembering that our sole object is the interpretation of the text.

Driver says: "Like Isaiah, Zechariah was disappointed: the completion of the Temple was not followed by an age of ideal happiness and goodness. Nevertheless his visions remain as ideals of the goal designed by God for man, and of the goal to which, we may hope, human history is, if slowly, advancing. The Messianic expectations attached to Zerubbabel were naturally fulfilled, in a larger sense, by Christ."

O Lord, whatever life may bring, may we have such trust and confidence in thee that we shall be persuaded of the ultimate triumph of good! Thy purpose must be fulfilled, Christ must triumph, all things must bow to him. Give us patience and faith until the appointed time! Amen.

Friday, 19th. Zechariah 1. 2-6.

The prophet, like John the Baptist and Jesus Christ, begins his work with a call to repentance. He tells Israel that their forebears refused to heed the word of the Lord through the prophets, with the result that trouble and ruin followed. If men want a different experience they must change their relationship to God. Dods says, "When it is said in Scripture, 'Turn ye unto me and I will turn unto you,' we are reminded of our free will. When we reply, 'Turn us to thee, O Lord, and we shall be turned,' we confess that we are first aided by the grace of God." He who wants a new experience must first become a different man from those on whom the sore displeasure of Jehovah fell. The word of God cannot be neglected or despised with impunity.

Mitchell says: "It does not at once appear what is meant by this message, in what respect the people have departed from God and how they should return to him. The fact that the prophecy is dated a little while after the appeal by which Haggai, with the aid of the Spirit, brought the Jews to undertake the restoration of the Temple, would lead one to expect such an arraignment for selfish absorption in private affairs as is found at the beginning of the preceding book. It appears, however, from what immediately follows, but more clearly from later utterances that to Zechariah, although he himself was a priest, a temple was not the only or the greatest need from which his people were suffering; nor was its splendor his measure for their future welfare. Here, therefore, the return to Jehovah must be interpreted not merely as the restoration of the national worship at Jerusalem, but as the resumption of the practice of the social virtues, justice, mercy and the like, on which the main stress was laid by the earlier prophets. The promise by which the people are encouraged to return to Jehovah must be interpreted to correspond to the exhortation; not, therefore, as a means of exciting visions of material splendor, but of wakening an expectation of universal well-being in a divinely ordered community."

Almighty God, all our prosperity comes from thee! If we seek first thy kingdom

and righteousness, all things else shall be added unto us. Help us to find our life in thee! Teach us to behave toward others as thy children ought to behave! In Christ's name. Amen.

Saturday, 20th. Zechariah 1. 7-17.

In order to understand Zechariah we must again remind ourselves of what is meant by "vision,"—a projection or creation of the mind analogous to the dream. "In a prophetic vision the determining impulse will have been due to the operation of the revealing Spirit. Zechariah, we may suppose, had been brooding over the condition and prospects of his people: the restoration of God's favor, the triumph over the heathen, the completion of the Temple, to be followed immediately by the advent of the Messianic age, the position to be taken in it by Joshua and Zerubbabel, and the felicity and sinlessness which would then be the nation's lot."

It may be, however, that Zechariah is not so much a visionary as an allegorist. Indeed, I am inclined to think that this is the better way of looking at his work. Anyhow the vision of this passage is plain. The prophet is brooding in the stillness of the night when all his fellows are wrapped in slumber. Either in imagination or more possibly, he is out in a myrtle glen near the city. He becomes aware of a Presence in the grove. Then he notices movement, and discerns approaching the place where he stands four horsemen. At first he imagines them soldiers, but soon he becomes aware of spiritual presences. These horsemen have been called "scouts of God." They have been patrolling the earth, and now bring their reports. That which they report is that all the nations are at peace. The color of the horses is stated, but not defined. The color of the horses in the Apocalypse is defined and significant. Why the horses and not the riders are mentioned we do not know. The messengers had been sent forth on a common errand, and return with a simultaneous report. It was to state the condition prevailing among men. If the world is resting, why is Judah in suspense, its work unfinished, its Temple in ruins? How long must God's people wait for mercy? The answer is that Jehovah is jealous for them, i.e., has a peculiar interest in them, so that it grieves him to see them suffering. He is wroth with the supine nations that are resting in smug content without the recognition of God or human brotherhood. The fact that the Jews are back at all shows that Jehovah has intervened because he cares. Therefore his people should take courage and put forth their strength.

Our Father, thou art our helper, coming to our rescue when all others treat us with indifference and contempt! Help us to do our work with the assurance that our success is of moment to thee! Amen.

Sunday, 21st. Zechariah 1. 18-21.

Dods has a practical note on the preceding vision which is also applicable to this vision. "While we look at what is visible to the bodily eye, we may fancy we are left to bear our burden alone; but when the veil is lifted we see that there is a heart above, moved by our sorrow and weighted with thought of our deliverance. While we are thinking that our efforts to set matters right are either unobserved or discountenanced by any higher power, there is really a grave and full consideration, a majestic and moving intercession proceeding in our behalf, an activity to which ours is as negligence, a sense of responsibility which accepts and discharges the duties attaching to the management of all human interests."

In interpreting this passage we must remember that the number four usually suggests what is worldwide but finite. However mighty and broad-spreading, its power is limited. Four horns suggest hostile political forces coming from the four quarters of the earth. It is a symbol of a world in hostility to the people and the cause of God. "The horn is the symbol of aggressive might. Zechariah's message recognizes the forces arrayed against the people of God, but he also sees four iron-smiths to grapple with and destroy these iron horns. The horns had the power to terrify the chosen ones: the smiths have equal power to frighten and disturb the oppressive tyrannies of evil. Their files shall saw through the iron horns and bring them down. These workmen are skilful and mighty, able to build, able to destroy."

Almighty God, thou art our champion! However mighty the foes organized to destroy that which is good, thou hast resources adequate to destroy them. Help us to believe in thy triumph, to pray for it, to work for it! May it come speedily! In Christ's name. Amen.

Monday, 22nd. Zechariah 2.

Is any special young man intended? Is the warning addressed to Zerubbabel? Or is a certain spirit of "selfish and faithless opportunism" being rebuked?

The man with the measuring line is engaged on an important task, but he is fettered by tradition, hemmed in by the past. He wants to keep the new within the boundaries of the old, to erect barriers and defences as though war were an inevitable experience. The message is to desist, to leave room for growth, to allow people to spread out into the country, to surrender the psychology of fear and trust the future.

Following on the message to the young man there is the challenge to those in exile who have built houses in a strange land and under an alien civilization. Let them not imagine that a country built on the force of armed legions is safe! Already another force is organizing against Babylon, and

they are warned to flee for their lives. The New Jerusalem will be a safe and happy place. Its defences will be a wall of fire. Ezekiel had seen the Temple of the new day as a place of gracious energies, and from its portals had looked out upon a fiery cloud as the symbol of the watchful presence of the Lord who made the new city his special charge. The phrase, "the apple of his eye," means what is most precious and therefore most carefully guarded. Our security comes from an inward presence rather than a bulwark of stone and dirt.

G. A. Smith says: "The interest of this vision is not only historical. For ourselves it has an abiding doctrinal value: it is a lesson in the method of applying prophecy to the future. How much it is needed we must feel as we remember the readiness of men among ourselves to construct the church of God upon the lines his own hand drew for our fathers, and to raise again the bulwarks behind which they sufficiently sheltered his shrine. Whether these ancient and sacred defences be institutions or dogmas, we have no right, God tells us, to cramp behind them his powers for the future. And the great men whom he raises to remind us of this, and to prevent by their ministry the timid measurements of the zealous but servile spirits who would confine everything to the exact letter of ancient Scripture,—are they any less his angels to us than those ministering spirits whom Zechariah beheld preventing the narrow measures of the poor apprentice of his dream?"

O Lord of hosts, teach us to trust in thy defences! Make us aware of thy presence! May we know ourselves as precious to thee! Save us from trusting in false securities when we have the eternal God for our refuge! Amen.

Tuesday, 23rd. Zechariah 3.

The real secret of the supineness of the people is lack of faith in the divine forgiveness. They feel that the sins of their fathers have separated them from Jehovah. He abandoned the Temple, and to proceed with the building of it is foolishness: they are but restoring what provoked the divine wrath. Zechariah meets this situation by telling of a vision in which he beheld Joshua the high priest clad in sacred robes, but which had been defiled. Satan stands as his opponent. But Jehovah intervenes, changes the vestment for raiment of honor and purity, places a miter on his head, and prepares him for the celebration of a holy festival. Joshua is consecrated to a new and Messianic kingdom. Farrar says, "Joshua is not considered individually, but symbolically. . . . . For he is a partial type of 'the branch,' the Messiah, the eternal priest who is to come, and whose coming shall imply the deliverance from sin which was but dimly foreshadowed by the Levitic sacrifices."

We may call attention to one or two passages of note.

It is better to translate "Satan" as "adversary." Driver says that Satan in the Old Testament is "the name of a specific angel, 'the opposer,' whose part it is to oppose men in their pretensions to a right standing with God, and to test their sincerity, to prompt them to do acts which will bring them into disfavor with God, and, as here, to remind God in no friendly spirit of their sins. The Satan does not appear in the Old Testament as in the New Testament as definitely tempting to sin." Some define him simply as "the angel of trial."

On "Is not this a brand plucked out of the fire?" Dods says, "Charred and unsightly as the bit of timber may be, the fact of its being plucked out of the fire proves its value to the owner, and that he sees a further purpose it can serve."

The whole imagery seems to suggest that Zechariah feels all is ready for the immediate ushering in of the Messianic reign, and that Zerubbabel and Joshua are specially assigned to this glorious task. The process is already begun.

O Lord, give us a large faith in the future! May we know that the king is at the door! Give us grace to watch for the advent of the Son of man! For his name's sake. Amen.

Wednesday, 24th. Zechariah 4.

The prophet had fallen into a reverie from which he was aroused by the question of the interpreter. When Zechariah asks the meaning of the objects presented to his view, he is not answered at once, but is kept in suspense. Or does the interpreter suggest by his silence that Zechariah should not ask questions about things whose significance he cannot miss if he will apply his mind? It has been suggested by some scholars that we should read the chapter like this: verses 1-5, 11-14, 6-10. It is thought that this simple rearrangement helps to bring out the sense.

We should not read "seven pipes to each of the lamps" (2), but "seven pipes to the seven lamps," i.e., one to each. The lesson is, the restored church will shine with spiritual light fed through the sanctified personalities of the two men who are chosen to do the holy work of restoring and reorganizing the community of those who serve the Lord.

Kennett says: "The lampstand must be imagined as an upright standard with a reservoir for oil on the top, and seven branches supporting the lamps, each of which is connected by a pipe with the reservoir. On each side of this lampstand are two olive trees, by which the reservoir supplying the lamps is itself fed with oil. In Hebraic idiom one word commonly covers both cause and effect; consequently

a lamp, which suggests light, suggests also the result of light, i.e., safety, since darkness involved danger from the lawless. Seven lamps imply an intense light, i.e., a state of things in which there is nothing to fear, such as exists when the two eyes of the Lord are upon his people for good. This state of peace and safety is maintained by Joshua and Zerubbabel, who are compared to the olive trees which supply the oil for the lamps."

Dods says on verse 6: "You have taken your own measure, you feel your weakness to cope with your circumstances, you are painfully conscious of your inability to shine and to scatter the surrounding darkness; but you are to understand that it is God's spirit who is the source of every brilliant and enlightening action that reflects glory upon God. You have not to create a holy spirit in yourself. Holiness sufficient for the need of all creatures exists in God. As there is in God life enough to uphold all creatures on life, so there is in him holiness sufficient for every good thing that needs to be done. You can never find yourself face to face with any duty for which there is not grace enough. In yourself there may be far too little, but in God is a living fountain."

O God, teach us to make use of Christ! By him we know the joys of sins forgiven, in him we know the gladness of abounding life, through him we know the renewing and strengthening energy of thy spirit. Make our faith real and deep, we beseech thee! Through Jesus Christ our Lord. Amen.

Thursday, 25th. Zechariah 5.

The vision of the flying roll is terrible because of its content, because of the judgment involved when it enters the door, because of the source from which it came. It is a roll of immense size, for the iniquities recorded are many and widespread. Every thief and perjurer is known, his record is minutely detailed, and the coming of the roll means his extermination from the land.

Verses 5-11 present us with the vision of the woman in the ephah. The woman symbolizes the witchery of gain. The ephah and the talent are emblems of commerce. Shinar is the name of Babylon. The meaning seems to be that the men of Judah have been in danger of losing their spiritual purposes and ideals through the allurements of wealth and the pursuit of wealth. It has seemed often that something attractive lay hidden in business, and they have become absorbed in its discovery rather than in the things of God. Commerce can be the handmaiden of the Lord, or the greed of gain can destroy the noblest things in life. Deliverance comes through womanhood with wings. A nation's life depends largely on sanctified womanhood. These women take back to Babylon the things that were corrupting the life of the holy place.

Dods says: "(1) The visions may be entitled, the Cleansing of the Land, or the Banishment of Wickedness. (2) The prosperity of a community depends not only on outward tokens of God's favor, good harvests, absence of epidemics, success in war or in diplomacy; nor only on the possession of a good government and an ecclesiastical condition of which neither radical nor conservative can complain; but mainly on the sound moral character of the people. Build a house with every appliance for comfort, finish it in the best style, and then invite into it a family that has been used to a hovel, and your fine house will soon be filthy and uninhabitable. Put a foolish, incompetent, pleasure-seeking lad into a good-looking business, and he will soon wreck both it and himself. God prepares a heaven for us, but we by our very entrance into it make it a hell. (3) The subtle, impalpable, searching, inevitable, consuming nature of the curse. It cannot be shut out, it cannot be resisted. It steals in like a pestilence, it passes like dry rot or fire from timber to timber till all is consumed."

Our Father, have mercy upon us! Grant that if the record of thy book is against us we may find pardon through Christ! Cleanse us by the inspiration of thy Holy Spirit! Help us to please thee! In Christ's name. Amen.

Friday, 26th. Zechariah 6.

This is the last of the series of visions. The chariot symbolizes war and bloodshed. The mountains of bronze are not to be identified with any actual hills, but the word bronze suggests irresistible strength. Driver says, "The chariots represent the four winds of heaven, and they come forth with their commission from the presence of the Almighty. They are destined for different quarters of the earth, to check or overthrow any power which might threaten Judah, wherever it might be; and one chariot is commissioned in particular to execute Jehovah's anger on the north country (Babylonia)."

Scholars are divided as to the significance of the colors of the horses. Some think they relate to the direction in which they are to travel,—black to the north, white to the west because fair-skinned people live there, spotted to the south, and bay to the east. I cannot think that this is satisfactory. We should either look deeper or attach no importance to the color. Black is a symbol of death, white of famine, grisled, or gray is etymologically "spotted as with a hailstorm," and may suggest a destructive tempest, while bay is synonymous with vigor, power.

The object of the vision is to emphasize the divine championship of his people.

God's energies are at work, not merely to protect but to put down all sources of danger. His providence is active. It seems to Zechariah that justice demands a direct and terrible assault upon Babylon because of all the mischief it has wrought in the earth. Babylonia was "the center of the anti-theocratic power of the world."

Driver says on verses 9-15: "A crown to be made as it seems for Zerubbabel: he and Joshua will rule harmoniously side by side in the Messianic future. A deputation from the Jews still in Babylon had just arrived in Jerusalem with gifts, intended probably as a contribution toward the restoration of the Temple; and the prophet is commanded to take from these gifts enough silver and gold to make a crown (or crowns), either—as can hardly be doubted, —for Zerubbabel alone, or for Zerubbabel and Joshua, the civil and religious heads of the community. Zerubbabel will successfully complete the building of the Temple, and he and Joshua will then rule, the one as Messianic king, and the other as priest at his side, in perfect concord with each other."

O God, teach us to be diligent in obedience! May nothing be lacking on our part so that thou mayest bring in the new and blessed reign of peace and righteousness and joy! For Christ's sake. Amen.

Saturday, 27th. Zechariah 7.

G. A. Smith says: "The visions have revealed the removal of the guilt of the land, the restoration of Israel to their standing before God, the revival of the great national institutions, and God's will to destroy the heathen forces of the world. With the Temple built, Israel should again be in the position which she enjoyed before the exile. Zechariah, therefore, proceeds to exhort the people to put away the fasts which the exile had made necessary, and address themselves, as of old, to the virtues and duties of the civic life."

This chapter was written in 518, two years after the resumption of the task of rebuilding the Temple. A deputation has come from Bethel to ask about observing a fast. The prophet answers that fasting has become so formal a thing that God has had little place in it. He does not care whether you fast or not. What he wants is heart devotion. Religious ceremonies apart from moral and spiritual feeling have no value in the sight of God. Those who would please God must exercise discriminating judgment on their own decisions to see that they are true; they must show kindness and compassion, refrain from taking advantage of widows, orphans and aliens, and the poor. They must desist from devising evil one toward another.

Mitchell says: "It is a negative putting of the Golden Rule, the observance of which is the sum and substance of social morality. Zechariah does not pretend to say that all or any of the former prophets expressed themselves in the precise language that he employs, but that this was the gist of their instruction on the subject with which he is now dealing. He could easily have substantiated such a statement, for there is hardly one of the prophets before the exile who does not condemn the tendency to ritualism among his people and insist on the practice of the social virtues."

Men aforetime turned a deaf ear to the prophets, and the result was a pleasant land turned into a wilderness. Will this generation prove more wise?

Our Father, teach us to be good men and women! When we go in and out among our fellows, may it be as those whose hearts are upright! May our respect for thee control our behavior to others! Amen.

Sunday, 28th. Zechariah 8.

This chapter is full of radiance. It contains ten promises, each of them illumined with hope.

They begin with the jealousy of Jehovah, a phrase expressing sympathy and compassion on the one hand, anger and vengeance on the other hand. God's jealousy for Zion is anxiety and eagerness to help, combined with indignation against such as have treated it cruelly. The second promise is that Jehovah will again dwell in Jerusalem and sanctify the Temple as his home. The city shall have a new name, "Truth" or "Faithfulness." The next promise has been described by G. A. Smith as an "immortal picture, old men and women sitting in the sun, boys and girls playing in all the open places." For a people inured to hard, rough ways it is an idyllic picture. The fourth promise is that what men will deem extraordinary shall become a fact, and Jehovah will save each of his scattered children, bringing them back home, making them loyal, surrounding them with his protecting care. Their relation shall be close and intimate.

The fifth promise exhorts to courage because days of anxiety are things of the past. Now society will be built on mutual confidence, business will improve, capital will be invested, and there shall be labor and wages, and therefore food and raiment and homes for everyone. The sixth promise is that they shall have nothing to fear if only they will live among their fellows on a basis of mutual helpfulness, justice, truth and peace. The Lord does not dwell with a society full of discord and discontent.

Out of these promises there comes the exhortation to introduce joy, gladness and cheer into their public worship, and to order their ways in love, truth and peace. This leads to another promise that the witness of brotherly love and its accompanying blessings will so affect other nations

that they will organize pilgrimages of inquiry and observation, trying to discover and copy a new way in politics. All people will want to enter the holy alliance. Ten men will clamor around one Jew to be taught the better way.

O Lord, teach us so to live that men will be led by our example to ask the secret of blessing and to learn how they may have thy presence as thou hast given it to us! May our lives bear witness to thy goodness! In Christ's name. Amen.

Monday, 29th. Zechariah 9.

Chapters 9 to 14 have always been a puzzle. They bear no title, they use a different phraseology, have different interests, move in a different circle of ideas from those we have been studying. A quotation from them in the Gospels is said to be by Jeremiah, and not by Zechariah.

If they were by another prophet, when were they written? Some passages seem to belong to the time before the exile, some to the time after the exile. In some there is a political situation such as prevailed in Hosea's day, or even in Amos' time. Other passages seem to imply the captivity of Ephraim, the Greeks as a world power, and the circumstance corresponding to the time of Alexander the Great.

Most modern scholars seem to think that a date later than 330 B. C. is necessary. The fact that the Jewish editors of the Bible left it unnamed as though it were part of Zechariah itself raises an interesting problem. What we need to remember now is that there is no further reference to Zerubbabel or Joshua or a small community of Jews, but to a "larger Judaism which is in conflict with a world power described as Greek, whose strongholds are not Babylon, but Damascus, Hamath, Tyre, and the Philistine towns. No Jewish king or governor is mentioned and the high priest appears to be the head of the subject Jewish community. At the same time there is a sharp cleavage in the Jewish community itself. Judah and Jerusalem are opposed to one another, and the greatest Jewish families are regarded as blameworthy."

The places mentioned in this chapter follow the route of Alexander the Great in his campaign in 332 B. C. The people of Phœnicia had a reputation for being long-headed, practical, shrewd people. Their wisdom is built upon a false foundation, and Jehovah will expose its hollowness. Philistia is to be humbled because of her pride, yet a remnant of the Philistines shall be saved. While trouble shall come on the neighboring peoples, no army is to invade or threaten Palestine or Jerusalem. Alexander's army did cross and recross Palestine. In later days, however, this faith was strong because faith in the coming Messiah was strong.

Verse 9 is remarkable. The Messiah shall have as his outstanding attribute justice. Jehovah shall save him from his foes. Driver says, "The Messiah is described not as bringing victory or salvation, but as the passive recipient of it. 'Saved' is, however, rather a poor word to use in such a connexion: 'victorious' is the word which would most adequately express what is intended." The word translated "lowly" characterizes him as belonging "not to the worldly or godless party dominant in Jerusalem, but to that of the oppressed pious." He will come riding not on a war horse but upon an ass, the beast of peace.

The fulfilment was not just what the prophet anticipated. He who so came was not a conqueror over earthly foes, but "a spiritual ruler, swaying the hearts of man by religious influences."

Our Father, we thank thee that our stronghold is our home, and thou art our stronghold! Help us to hope in thee! When the battle is at its height thou wilt appear on the field, and we shall be victorious! May we stand firm until thou dost reveal thyself! Amen.

Tuesday, 30th. Zechariah 10.

The first two verses contain a gracious promise. They are uttered to people who are in dire distress. Rain is salvation to the crops after a long drought. It becomes a synonym for blessing. It means that God's favor is toward his people. Heathen soothsayers have told of a peace which did not materialize, but he who turns to the Lord turns to the God of peace and hope.

Verses 3-12 change the figure. They regard the poor distressed Jews as a flock of sheep who have been distressed by foreigners who have worn the garb of shepherds, but were really tyrants. Now a new spirit shall come into God's people. Instead of being weak and helpless as sheep, they shall be like war horses. Instead of having foreigners to exploit them, they shall have their own leaders and their own weapons of defence. There shall come to them an awareness of power. Those who are scattered shall be gathered together and unified. What Jehovah did at the Red Sea he will do again. He will give his people might.

Dods says: "Even in the season in which rain might naturally be expected, Jehovah is to be acknowledged as the sender of it, and prayer is to be made for it. It is not often possible to distinguish between what comes to us in answer to prayer and what comes to all men, or would have come to us in the natural course of events, but this is no reason for restraining prayer."

O Lord, give us the spirit of prayer! Help us in all our ways to acknowledge thee, so that thou mayest direct our steps! May we know thee as the God of hope! In Christ's name. Amen.